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- ART. I. — 1. *Annals of Yale College, in New Haven, Connecticut, from its Foundation, to the Year 1831 ; with an Appendix, containing Statistical Tables, and exhibiting the Present Condition of the Institution.* By EBENEZER BALDWIN. New Haven. Hezekiah Howe. 1831. 8vo. pp. 324.
2. *An Address delivered at New Haven before the Phi Beta Kappa Society. September 13, 1831.* By JAMES KENT. New Haven. Hezekiah Howe. 1831. 8vo. pp. 48.

THE history of our literary institutions is to a considerable extent the history of our country. It embraces an interesting portion of the lives of most of our distinguished men in church and in state ; a period when the powers of the mind are pliant, and may be moulded by wise exertion to future valuable purposes. The pupils go forth prepared in part to sustain the duties of professional and active life, under the influences of the institution from which they proceed, and to reflect back upon the place of their education the character and distinction of riper years. The quality of instruction is a measure of the general intelligence and refinement of the community ; for no seminary of learning can be sustained, that lags in the rear of an improved condition of science and literature in the public around. Hence the higher institutions, in their aggregation of learned men, and the means and appliances of knowledge, form an important part of the great whole, and become of indispensable and incalculable value to the progress of national welfare and national character. They embrace the aspiring of every rank and condition in life, and lend all their aids in advancing the individual in sound and wholesome learning.

With these views of the importance of literary institutions, we take pleasure in noticing every attempt to sketch their history in our own country, and to extend more widely a knowledge of their circumstances, wants, and benefits. We feel confident that every endeavour of the kind will show that our colleges are deserving of the greatest public and individual patronage, and will manifest that though a liberal spirit has done much for them, their wants are in general still great and urgent, in order to prepare ripe and good scholars to sustain and advance the improvements of the age.

We have read with much interest the unpretending volume of Mr. Baldwin, in which he has given to the public the annals of Yale College from its foundation to the present period; and we wish to furnish our readers with as full a summary of the work as our limits will permit. The author's principal authorities, in addition to his own faithful researches, are President Clap's *History of the College*, published in 1766; the writings of Presidents Stiles and Dwight; Trumbull's *History of Connecticut*, and Douglass' *Political and Historical Summary*.

So early as the year 1652, a project of a college to be established at New Haven was formed by several of the clergy in that Colony, "chiefly in reference to the interests of the church." But the General Court thought New Haven an unfit place, because it had "no comfortable subsistence for the present inhabitants there," and were adverse to the plan itself, on account of the poverty of the Colony, unless they could obtain the aid of Connecticut, which was then and until the reign of Charles the Second, a distinct government.

The subject was not again agitated till the year 1700, when some of the "ministerial associations and councils" voted to establish a college, and selected ten of their number as trustees. But so limited were their views at this time, arising perhaps naturally enough from the circumstance, that at that period there were scarcely any educated men out of the clerical order, that they proposed to erect the institution "by a general synod of the consociated churches" mingling in the elections of the officers to preserve orthodoxy, requiring of them a confession of faith, and naming the College "The School of the Church."

The mode of founding the College was in character with

the simple manner of proceeding belonging to the age. "Each member," says President Clap, "brought a number of books and presented them to the body; and laying them on the table said these words, 'I give these books for the founding a college in this Colony.' Then the Trustees took possession of them, and confided them to the care of the Rev. Mr. Russell, of Branford, as librarian." The library which consisted of *forty folios*, was kept at Branford three years, and was then removed to Killingworth.

Thus far the association was entirely voluntary, and its prospect of continuance uncertain. In order, however, that it might be placed on a surer foundation, the Trustees obtained from the Assembly, October 9, 1701, a formal charter which had been drawn up at their request by Judge Sewall and Secretary Isaac Addington of Boston. The Trustees met at Saybrook the following month, when they chose the Rev. Abraham Pierson of Killingworth, Rector of the College, and adopted various regulations, among which was one requiring the students to recite *memoriter* the Assembly's Catechism in Latin, and Ames's Theological Theses. Saybrook was designated as the seat of the institution, where the first Commencement was held, September 13, 1702. But the Rector remained at Killingworth till his death, in 1707, and there instructed the students. Saybrook proved an inconvenient spot for the College, and it made but slow progress under the management of a temporary non-resident Rector, till it was removed to New Haven, in 1716. Two years after this, in consequence of a liberal donation made by Elihu Yale, of London, a native of New Haven, and Governor of the East India Company, the Trustees named the institution Yale College.

The change of place immediately proved auspicious to the interests of the College. The number of students increased to nearly forty; and in 1719, the Rev. Timothy Cutler, of Stratford, was chosen Resident Rector. Under his care affairs went on prosperously for several years, and until a change of his religious opinions in favor of the doctrine and discipline of the Church of England rendered his resignation necessary. Episcopacy at this period in Connecticut was in as bad odor as the doctrine of Antipedobaptism was in the preceding century in Massachusetts Bay, when the excellent President Dunster, who was deeply

tinctured with this doctrine, gave up the charge of Harvard University ; or as the *Antinomian and Familistical* notions of Mrs. Hutchinson and Sir Henry Vane, that proved so offensive to good Mr. Cotton and the other leading men in the latter Colony. To guard against future defections of the like nature, the Trustees passed a vote requiring all future officers of the College to declare their assent to the *confession of faith* called the Saybrook Platform, and to signify their opposition to *Arminianism and Prelatical corruptions*.

Dr. Cutler was a native of Charlestown, Massachusetts, and a graduate of Harvard College in 1701. After resigning the office of Rector of Yale College, he took Church orders in England, and was subsequently Rector of Christ's Church in Boston. He bore a high reputation for integrity and learning, and excelled in his knowledge of the Oriental languages and the classics ; while in the philosophy of the day, in metaphysics and ethics, it would seem he was without a superior.

In 1725, the Rev. Elisha Williams, a native of Hatfield, Massachusetts, a graduate of Harvard College in 1711, and minister of Wethersfield in Connecticut, was chosen his successor. Under his energetic administration the welfare of the institution both in discipline and instruction was signally promoted. He departed somewhat from the scholastic tendency of the age, and introduced "a taste for useful and polite literature." It was in his time that Bishop Berkeley became a munificent patron of the College, by the gift of one thousand volumes of choice books, and a valuable farm in Newport, Rhode Island, where he resided while in America. Mr. Williams, in consequence of ill health, resigned his office in 1739. The Trustees voted him "their hearty thanks for his good service in the College." During the remainder of his life he resided at Wethersfield. He became a member and speaker of the House of Assembly, a Judge of the Superior Court, and "was appointed Colonel of a regiment, on a proposed expedition against Canada." Dr. Doddridge and President Stiles unite in giving him a character of ardent religion, nobleness of soul, and great and highly cultivated intellectual powers.

The Rev. Thomas Clap was immediately chosen his successor. He was born in Scituate, Massachusetts, and was graduated at Harvard College in 1722, when the worthy John Leverett presided over that institution. He was settled in

the ministry at Windham, in Connecticut. During the Presidency of Mr. Clap several improvements were made of a beneficial character. He compiled a new code of laws; prepared an alphabetical and analytical catalogue of the library, which had already, from the donations of Bishop Berkeley and other friends, become respectable; increased the number of instructors; built the South Middle College; was instrumental in establishing a professorship of Divinity, and in connexion with Governor Fitch, drew up a new charter, which was approved by the Assembly, and thus secured to the College in due form all its rights, privileges, and immunities. The taste of President Clap inclined him to the severer studies of the mathematics, polemic divinity, and philosophy, and his example had an influence upon the students. Hence there was a departure in some measure from the direction given to college studies by his immediate predecessor. He was doubtless a very learned man, and not only so; not a mere scholastic, he turned his attention to a variety of pursuits, and easily made himself master of whatever department of learning he undertook. And more than this, he possessed remarkable energy of character and directness of purpose, and aided most liberally, both in time and money, the institution whose interests he had much at heart. He resigned his office in 1766, and died at New Haven in January following.

With all his exertions, and partly perhaps in consequence of them, President Clap had become very unpopular. But the truth of the matter is, that he had too much good sense, conscience, and independence, to yield to a popular excitement which at that time, and for many subsequent years, prevailed against the institution on the very theatre of its operations and usefulness. This may have been owing in part to the organization of the institution, and to the fact that none but clergymen, and they only of one denomination, controlled its affairs. Whatever may have been the cause, an attempt was made by several of the leading men to subject the College to "the *visitatorial* power of commissioners" under the appointment of the General Assembly. Two of the leading lawyers in the Colony were retained for the purpose of carrying this measure before the Assembly. President Clap himself undertook the defence of the charter, and denied the right of the Assembly to interfere in the concerns

of the College. Though no lawyer, he pursued his researches in the common law, and when the hearing came, astonished every one with the variety and extent of his learning, and the soundness of his legal opinions. He proved that the Assembly could not be the founder or visitor in the sense of the common law; that the first trustees were the founders before the first charter was obtained, and confirmed their right by a "large and formal donation of books"; and consequently, that they and their successors possessed the whole visitatorial power. He succeeded in convincing the Assembly of the truth of his position, much to the chagrin of the memorialists. Trumbull says, that "he appeared to be superior to all the lawyers, so that his antagonists acknowledged that he knew more and was wiser than all of them."

Mr. Baldwin remarks, that "the policy of the opposition to the power of visitation may well be questioned." But we think that President Clap was right on the score of policy, as well as of principle. If the right of visitation implied merely the right of being present during college exercises at certain periods, an opposition thereto on the part of the College might be objectionable on the score of policy. But the objection is exceedingly well founded, when we recollect that the right of visitation was claimed for the Assembly, as being the founder of the institution, and that a submission on the part of the College would have been an acknowledgment of this right too explicit to be afterwards overcome or denied; and lasting honor is due to the President for preserving the College from the tender mercies of a fluctuating, and therefore in some measure of an irresponsible body. It was certainly well afterwards, not indeed as a matter of right, but of courtesy, to admit a portion of the state government to visit in connexion with the Trustees, but not to allow a popular assembly at its will to take the management of the College, control its operations, and alter at pleasure its constitution. Bowdoin College a few years since submitted its charter to the will of the legislature from motives of policy, and already begins to experience the more than doubtful benefits of the measure.

President Clap deserves to be remembered with gratitude in all ages by those who are friendly to the integrity, safety, and interests of our colleges, for the noble stand he maintained; and the decision of the celebrated case of Dartmouth

College fully sustains and perpetuates the correctness of his views. The effect of this opposition was, no doubt, for awhile injurious to the institution, and so late as 1784, a pamphlet was published in Connecticut, entitled "Yale College subject to the General Assembly," where his argument is criticised with more severity than strength, and the College is spoken of as languishing, because it will not submit to the oversight of the Assembly. But the distressed state of the country at that period, in connexion with remaining and unjust prejudices, may have had its full share in its influence upon the College. Mr. Baldwin remarks, and we think justly, that President Clap was the greatest man who ever sat at the head of that institution. His defence of the charter was praise enough for one man.

To President Clap succeeded the Rev. Naphtali Dagget, a native of Attleborough, Massachusetts, a graduate of Yale College in 1748, afterwards minister of Smithtown, Long Island, and Professor of Divinity at Yale College. During his presidency a professorship of mathematics and natural philosophy was established. He was distinguished for his learning in the various branches of theological study, and on the whole, was a successful officer through a very gloomy period in the history of our country. He resigned his office in 1777, and died in 1780.

President Stiles came into office in 1777. He was a native of North Haven, and was graduated at Yale College in 1746. He studied and practised law for a few years, but afterwards resumed the study of divinity, which he had begun on leaving college, and became the minister of the Second Congregational Society in Newport, Rhode Island. He was a man of distinguished talents and varied learning, and was particularly versed in the Oriental, Greek, and Latin languages, and in astronomy. He was an instrument of much good to the College. Possessing a catholic spirit and marked energy of character, he became highly popular as the head of the College, and labored much and successfully for its interests. In 1783, he had two hundred and seventy pupils.

In 1792, with the consent of the College, the charter was altered, and the Governor with the six senior assistants was added to the Corporation. This was done with the good will of all parties, and not as yielding to any new claim set up by the legislature, as possessing the right of founder.

Thus constituted the Corporation has enjoyed public favor, perhaps greater than before, but with no very remarkable legislative bounty. We should gladly enlarge upon the learning, zeal, talents, and temperament of President Stiles, and his healthful influence in every thing that concerns the College; but we have already trenched upon our limits. A full and interesting biography of this distinguished scholar and Christian has been published by his relative, the Rev. Dr. Holmes. He died at New Haven in 1795, after a confinement of four days. It is a singular fact, that he was the first resident President who died in the office.

The remembrance of the late Dr. Dwight, the successor of President Stiles, is so fresh in the minds of our readers, that it can hardly be necessary to enlarge upon his character. Many in every part of our country, who were educated at Yale College when he was at its head, rejoice in his memory and in the good fortune of having been his pupils. When he came to the chair, the only officers of instruction were a Professor of Mathematics and three tutors. He himself performed the duties of Professor of Divinity, and labored successfully in establishing the professorships of Law, of Chemistry and Mineralogy, of Hebrew, Greek, and Latin, and in laying the foundation of the Medical School. He abolished all that remained of that servile custom that rendered the freshmen, as it were, "hewers of wood and drawers of water" to the higher classes. He revised the whole system of laws, and established a better corrective than pecuniary penalties. He widened the field and the objects of study, devoted his vigorous powers to the interests of the College, and through "his reputation, his suavity of manners, and experience as an instructor," large numbers were induced to resort to the institution to enjoy its benefits.

President Dwight was a native of Northampton, Massachusetts. He was graduated at Yale College in 1769. After being a tutor at College some time, he returned to Northampton to reside, and represented that town in the legislature of Massachusetts in 1781 and 1782. While in the legislature, he is said to have been mainly instrumental in obtaining a grant for the University at Cambridge, that had been just before refused by the House. In 1783, he was settled in the ministry at Fairfield, in Connecticut, where he remained till he was called to preside over the College.

His worthy successor, President Day, has been fortunate in sustaining the character of the College that has been entrusted to his charge. Since he came into the office in 1817, several professorships have been established, viz. those of Rhetoric and Oratory, of Didactic Theology, and of Sacred Literature; while that of Divinity has been detached from the presidency.

A few years ago a committee of the Corporation was chosen to consider the expediency of omitting the ancient classics in the course of study in the institution. The committee seem to have fully investigated the subject, and made an elaborate report, embracing another, made in behalf of the Faculty, vindicating the routine of study at the College. These reports, which are attributed to the President and Professor Kingsley, are spoken of by Mr. Baldwin in terms of praise. They had the desired effect, and were accepted by the Corporation.

There is one practice that still maintains its ground at Yale College. We mean the dramatic representations on Commencement day. We are happy to find that Mr. Baldwin passes his censure upon it. It is entirely out of character in literary exhibitions, and answers no one good purpose. He justly represents it as a "ridiculous and timid imitation of the regular drama. . . . In the entire absence of scenery, unsupported by female actors, and on a stage surrounded by a venerable circle of clergymen and senators, every effort for dramatic display at Commencement must prove abortive." In reality these "exercises do not usually equal the most indifferent performances of the theatre." We recollect well, in spending commencement day at New Haven a few years since, witnessing the performance of a tragedy (so called), in which William Tell, the hero of Switzerland, figured largely. And there was Geisler, the Austrian Governor, and his adherents. And they all mounted the stage with their good broad swords at their side, and fretted and fumed their little hour. Oh! it was more, it extended through three acts of monotonous dialogue, till our patience was exhausted. Swords were drawn, and things appeared of fearful import. At last one of the performers fainted away and was carried from the stage; but still no relief. Another man at arms stepped up to take his place, reading his part from a huge manuscript he held in one hand, and sawing the air

curiously with the other. We regretted that these things were tolerated, and lament that they still retain their hold. The governors of the College, as wise and prudent men, should recollect that this usage is at war with good taste, and should banish the buskin and sock from their literary anniversary, as we believe they have already been banished from every other respectable college, and from our principal academies.

Yale College is now in a more flourishing condition than at any former time. Its funds are not large ; but it has done extensive good with moderate means. It has received from the state for a period of one hundred and thirty years over \$71,000. In the mean while, the munificence of private benefactors has been much more considerable. The Society of the Alumni, lately formed there, subscribed \$30,000 towards relieving the College from pecuniary embarrassment, and are pledged to use their individual exertions to increase the sum to \$100,000.

The buildings of the College are in a delightful and healthy situation. In 1830, there were forty-nine theological students, and a respectable number of law students. The number of undergraduates exceeds that at any of our other colleges. The whole number of graduates, *ab primo origine*, to the year 1830, inclusive, is four thousand four hundred and sixty-two ; of these, two thousand four hundred and forty-four were living in 1830. The whole number of clergymen on the Catalogue is one thousand and sixty-seven, of whom four hundred and fifty-three were living. The terms of admission, matriculation, and the course of instruction are much the same as at Cambridge. The necessary expenses for a student, not including apparel, pocket-money, travelling, and boarding during vacations, is about the same, viz. from \$140 to \$190. The college library contains towards ten thousand volumes, and there is nearly an equal number in the social libraries of the undergraduates. The chemical department, through the exertions of Professor Silliman, has attained to great completeness. The mineralogical cabinet that in 1803 literally filled but a single " candle-box," is now the largest and most magnificent in the country, and we are not sure that it is exceeded in completeness by the excellent cabinet at Cambridge. The former was purchased partly of Mr. Benjamin D. Perkins,

but principally of Colonel Gibbs, whose collection consisted of ten thousand specimens, purchased by him in Europe. This collection was generously deposited in the College in 1810, by the owner, and there remained open for the use of instructors and students till 1825. In that year it was bought of him for \$20,000. Of this sum the officers of the College and the citizens of New Haven contributed \$10,000.

The Address of Chancellor Kent is characterized, like every thing from his pen, by great vigor and freshness, while it derives additional interest from the circumstance that *fifty years* ago he addressed a literary assembly from the same spot. The author treats at some length of the policy and institutions of the early Connecticut settlers, as highly favorable to the establishment and success of a college. He then gives a brief historical sketch of the institution, with its various stages of progress, and remarks upon the extensive and beneficial influence it has exerted upon the welfare of the country. We are pleased to see, that without detracting from the importance of the exact sciences and mechanical philosophy, he enters with earnestness into the defence of the study of ancient languages and literature, and is disposed to sustain them at their real value. The remarks seem particularly well timed, since there is so much loose and idle declamation afloat upon the subject in the community, and the classics are in danger of being wounded in the house of their friends. And more than all, it is pleasing to have the testimony of learning and experience in favor of the appropriate pursuit of youth, the delight of manhood, and the solace of old age.

We cannot conclude without again offering our thanks to Mr. Baldwin for his interesting and useful volume. It is written with no idle parade, but in a sober, business-like manner, and yet with all the warmth and affection of a devoted son. Works of this character are of no mean value. They show, in some measure, though they cannot possibly show fully, the deep, the vital importance of our literary institutions; and would convince the unreflecting, and all who have not a malignant disposition, that in no way can the welfare of the country be more seriously, more vitally injured, than by a successful attack upon the independence and usefulness of our literary institutions. If their wholesome influence be crushed, if their means of doing good, their facilities for fur-

nishing thorough education be taken away, or be left to the shifting tide of the popular will, then may we indeed despair of our republic.

It is time, that our elder colleges had their *Athenæ* and their *Fæsti*, under the auspices of some native Anthony Wood. And we would commend the despised diligence of our local antiquaries, men who gather and embody isolated facts, men whom an accurate date, or the certainty of a name or an event, quickens and refreshes. They make their silent gatherings, and collect numerous pleasing and curious incidents, which go to illustrate the manners of the age, as well as individual character; and while they labor neither for immediate nor posthumous fame, they heap up for the future annalist, historian, and biographer, and for an unconscious posterity, the neglected treasures of a preceding age.

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- ART. II. — 1. *A Grammar of the Hebrew Language*, by MOSES STUART, Associate Professor of Sacred Literature in the Theological Institution at Andover. Fourth edition, corrected and enlarged. Andover. Flagg & Gould. 1831. 8vo.
2. *A Hebrew Chrestomathy, designed as the First Volume of a Course of Hebrew Study*. By MOSES STUART, Associate Professor of Sacred Literature in the Theological Institution at Andover. Flagg & Gould. 1829. 8vo.
3. *A Manual Hebrew and English Lexicon; including the Biblical Chaldee; designed particularly for Beginners*. By JOSIAH W. GIBBS, A. M., Professor of Sacred Literature in the Theological School in Yale College. Andover. Flagg & Gould. 1828. 8vo.

THESE works constitute quite a sufficient apparatus for learners in the Hebrew language. Professor Stuart's Grammar, which originally embraced the substance of Gesenius's great work upon the same subject, but which was not merely a translation, and did not follow closely the arrangement of Gesenius, nor confine itself in all respects to his limits, has undergone great changes in the successive editions, the last two being considerably reduced in size, and still containing abundant materials for the student. In the fourth edition, he has in some degree simplified the classification of the

vowels, which always present a formidable appearance to the learner. This change we fully approve. Indeed, we have never been wholly reconciled to the abandonment of the old arrangement into long and short vowels, to which were subjoined all the important rules concerning the exceptions. This arrangement appears less complex to the learner, and affords greater facility for the explanations of the teacher. If, besides this, the rules of syllabication and of the quantity of the vowels were combined and illustrated together, something, it seems to us, would be gained both in brevity and clearness. Respecting the vowel changes, some rules are demanded, and the most important general rules are laid down by Professor Stuart with sufficient distinctness. But there are many rules of a more minute kind concerning this subject, depending upon an induction of particulars which are not always sufficient for demonstration, and sometimes resulting merely in that short mandate of sovereignty in language, "*Sic voluit usus.*" After teaching as much concerning orthography, as shall enable the pupil to read the words well enough for a tolerable Christian *hebraist*, grammatical commentaries are mainly important for etymological purposes. If Professor Stuart sometimes goes farther beyond these boundaries, than most Hebrew scholars will be disposed to follow him, still it might seem ungrateful to complain, since in most cases he plainly indicates where they may stop short, and may return at their pleasure to explore the whole ground.

Professor Stuart's *Chrestomathy*, a title which has been some time in use for books of this kind, consists, 1. of a selection of verbs and nouns of the various classes; 2. of easy sentences for beginners; and 3. of large select portions of the Hebrew Scriptures, in prose and poetry. Copious practical notes are appended to these several parts, with correct and convenient references to the grammar.

Mr. Gibbs's Lexicon was taken, in its first form, from the German works of that distinguished oriental scholar, Professor Gesenius. The prominent changes in Gesenius's Lexicon from those which preceded it, were a departure from the etymological arrangement, and the adoption of his vernacular language instead of the Latin, for giving the signification of the Hebrew words. Former Hebrew Lexicons, at all valuable for learning and thoroughness, were intended to be constructed on strict principles of etymology; compelling

the novitiate, most absurdly, to trace the derivatives to their primitives, without giving them a place according to their initial letters. And so thorough were the old lexicographers in carrying out their theory of the derivation of nouns from verbs, that in case of emergency, they would distort the supposed primitive into any shade or shape of meaning, in order to bring about their purpose; or, in case there was no primitive to be thus tortured, they would invent one, which they pronounced to be obsolete, or adopt one that best served their scheme, from a kindred language.

The Lexicon of Mr. Gibbs is the first Hebrew-English Lexicon of any critical value that has appeared. The Manual, whose title is given above, was preceded by a more copious Lexicon upon the plan of Gesenius; but the Manual is quite sufficient for learners, and for all common purposes of the Hebrew student. The study of the Hebrew language is much facilitated by this work; and while the pupil is no longer compelled to grope his way through the mazes of former lexicographers, he is still furnished with all the etymological aid, which is requisite for understanding the true derivation of words.

We shall not be thought to stray far from our purpose, by speaking in commendation of the many valuable works which have proceeded from the press connected with the large and flourishing Theological Institution at Andover. The Biblical Repository, the first volume of which was completed in the number for October last, deserves a place in the library of every theologian and philologist. It contains a great amount of valuable theological learning, and introduces us to a much more familiar acquaintance with the German universities, and the state of theological education, than the English reader can derive from any other source. We hope and trust that the public will not suffer this work to fail for want of that kind of encouragement, without which the learned cannot be expected to furnish for others that intellectual aliment, which it has cost them so much expense and toil to acquire.

Amidst the various conflicting opinions of theologians and of sects, it must afford pleasure to every man of liberal mind and sound learning to watch and trace the progress of biblical knowledge, in whatever sect it may be manifested. And we are pleased to find that such things are not overlooked by the scholars of our mother country. *The Rev. Samuel Lee,*

Royal Professor of Hebrew in the University of Cambridge, England, with a generosity becoming a man of his eminent acquirements and gifts, writes to Professor Robinson, the editor of the *Biblical Repository*; "It delights me and all my Cambridge and other friends, to find that our American neighbours are really outstripping us in the cause of biblical literature. . . . I am quite sure you will find no *unholy* rivalry here, although I do hope you will find us endeavouring to keep up the race, as well as the contention necessary to secure that crown which fadeth not away."

The country of this learned Professor has not for a long period past been distinguished for attention to the Hebrew language and literature; but we cannot doubt that the land which can boast of such men as Pococke and Lowth, will resume its place among the nations, and produce its fair portion of great oriental scholars and biblical critics.

ART. III. — *Introduction to the Study of the Greek Classic Poets, designed principally for the Use of Young Persons at School and College.* By HENRY NELSON COLERIDGE, Esq. A. M., late Fellow of King's College, &c. Part I. Philadelphia. Carey & Lea.

A DELIGHTFUL volume. We had perused it before the American reprint came out, with unmingled pleasure, and we rejoice that the Philadelphia publishers have brought it in the power of all our scholars to avail themselves of its charming pages. Mr. Coleridge announces his intention "under favorable circumstances to continue these Introductions through the whole body of Greek Classical Poetry." We earnestly hope he may go on with the work, for we are persuaded that it will conduce to the best interests of sound scholarship on both sides of the Atlantic. Mr. Coleridge possesses much of the fine poetical spirit of his great relative, united to the thorough and philosophical learning, which runs through the best productions of the author of "*Biographia Literaria*." His language is remarkable in many respects. He writes like a man who has a perfect mastery over the treasures of his native tongue. He has gone to the primitive meaning of his words, and uses them with a singular clearness and force. Amidst the general indistinctness which the

foolish adoption of fashionable phrases, and the childish aspiration for strong and sounding eloquence, have spread like a mist over much of the writing of the present day, it is heart-cheering to emerge into the sunlight of such a book. Classical studies appear to have wrought their legitimate effect upon a mind originally gifted with acute perception and poetic feeling. His thoughts are sound and well ordered; his arrangement and expression are logical and exact; his sense of beauty is quick, discerning, and beams out in language of graphic propriety, and at times of surpassing splendor. No Englishman ever entered more completely into the spirit of classical literature; no critic ever judged with a more just appreciation and a more sympathizing heart. He has no set of critical dogmas, founded on a conventional mode of literature, by which he decides on the worth of the "blind old man of Scio's rocky isle." He does not measure the majestic remains of a far-off heroic age by a system of rules, built upon a misinterpreted passage from a fragment of antiquity; but he enters, with a believing heart, into the secret soul of elder poetry. He applies his clear reason to the comprehending of those marvellous songs; embodying the irrepressible spirit of a young nation, an heroic race, with a fine physical organization, surrounded by the luxuriance of an unsubdued nature, beneath the glories of more than an Italian heaven, inhaling the balmiest breath of the sky — sung in the old Ionic language, the most wonderful form of the Greek, that miracle of human tongues, copious and majestic as the mighty ocean; clear as the still lake; rising to the level of the sublimest theme, and with matchless versatility, descending to the calmest and gentlest moods of the soul; reflecting, as in a mirror, every feature of external nature, and uttering, as with the voice of inspiration, every tone of the passions of the heart. These eternal monuments of the Homeric age, Mr. Coleridge surveys and judges with the profoundness of a veteran scholar, with the sympathy and the love of kindred genius.

The "General Introduction" contains many finely conceived and clearly expressed remarks on "purity of language," for which he justly says, the elder poets, particularly Homer, Dante, and Chaucer, are honorably distinguished. We entirely coincide in his strictures upon Pope's Translation of Homer in this respect. That celebrated version,

splendid as is its general aspect, is a most miserable substitute for the divine original. It is no more like Homer, than a modern parlour is like a Grecian camp ; it is no more like that antique heroic song, than a modern dandy, with his whiskers, stays, and mincing speech, is like the "mighty Telamonian Ajax," or the *βόηρ ἀγαθὸς Διομήδης*. The distinction between fancy and imagination is stated with great accuracy. Mr. Coleridge shows with no small ingenuity, that it is a distinction to be borne perpetually in mind by a philosophical critic, and that it is especially necessary in judging of the merits of the writers of antiquity. The distinctive characteristics of the southern and northern nations, which run through the whole extent of European literature are pointed out ; and the Introduction winds up with a train of beautiful and scholarlike remarks upon the effects of classical learning, and the pleasurable associations it affords the student in the maturity and the declining age of life.

"These inestimable advantages [of a knowledge of the Greek and Latin classics], which no modern skill can wholly counterpoise, are known and felt by the scholar alone. He has not failed, in the sweet and silent studies of his youth, to drink deep at those sacred fountains of all that is just and beautiful in human language. The thoughts and the words of the master-spirits of Greece and Rome are inseparably blended in his memory ; a sense of their marvellous harmonies, their exquisite fitness, their consummate polish, has sunken for ever in his heart, and thence throws out light and fragrancy upon the gloom and the annoyances of his maturer years. No avocations of professional labor will make him abandon their wholesome study ; amidst a thousand cares he will find an hour to recur to his boyish lessons ; to reperuse them in the pleasurable consciousness of old associations, and in the clearness of manly judgment, and to apply them to himself and to the world with superior profit. The more extended his sphere of learning in the literature of modern Europe, the more wisely will he reverence that of classical antiquity : and in declining age, he will retire, as it were, within a circle of school-fellow friends, and end his studies, as he began them, with his Homer, his Horace, and his Shakspeare." pp. 35, 36.

The body of the work is made up of a history of the preservation of the *Iliad*, life of Homer, character of the poetry, some notice of the great Homeric question, morals of the *Iliad*, language, &c. The *Odyssey*, and the other shorter

poems which usually pass under the name of Homer, are handled in the same manner. These various topics are treated with acuteness, learning, and good sense. We have never met more valuable reflections, liberal scholarship, and sound criticism, within the same space, in any language. We should differ, perhaps, from some of Mr. Coleridge's conclusions; but we cordially applaud the spirit and manner of his disquisition. The subject of classical learning has generally been taken up in such a narrow and exclusive spirit, and treated in such dry and merely technical details, that we hail this manifestation of a truer tone of criticism, with no ordinary pleasure. Our author is as far from a blind idolatry on the one hand, as he is from a spirit of heartless sneering on the other. He can give a reason for the faith that is in him. No ordinary range of literary accomplishments has placed within his reach the materials of thought and illustration with which every page of his volume teems. He has carried into his intellectual faith the Scripture command; "Prove all things; hold fast that which is good."

Such a work, extended through the other departments of Greek literature, particularly the tragic and lyric, would be an invaluable addition to the stores of higher criticism in the English language. A few such treatises reflecting with tasteful fidelity the genuine spirit of the classics, would rouse the minds of young scholars to the real value of those mighty remains, more than a million of abstract arguments. The baneful and calculating theory of education, according to which every object of knowledge is to be estimated by dollars, cents, and mills, has gained such respectable advocacy, that strong efforts are needed to set public opinion right; though, on the whole, we are inclined to think that the current of public opinion has already taken the right direction. If it is not, such men as Mr. Coleridge can easily cause it to be so.

We therefore recommend this book to all. The Greek type in which the extracts are printed are, it is true, too mean for any thing but the paltry productions of the worn out muse of Alexandria. But the book itself we recommend. The young will find in it much to excite a noble enthusiasm. The ripe scholar will meet the golden thoughts of his happiest hours — the evanescent glimpses that have broken upon his mind from that glorious antique land — secured in the

imperishable forms of his own vigorous tongue. The advanced in life may revive from its pages the cherished recollections of youth and the hallowed associations of literary manhood.

ART. IV. — *Remains of the REV. EDMUND D. GRIFFIN*, compiled by FRANCIS GRIFFIN, with a Biographical Memoir of the deceased, by the REV. JOHN M^cVICKAR, D. D., Professor of Moral Philosophy, &c., in Columbia College. In 2 vols. 8vo. New York. G. & C. & H. Carvill. 1831.

THIS "Biographical Memoir" is a very well written and highly engaging account of Mr. Griffin, the author of the posthumous remains; exhibiting his early promise, and describing his youthful achievements. It is also a very useful account, since it traces with sufficient minuteness, not only his literary career, but his moral growth. It presents a beautiful picture of boyhood and youth, the ardor of which was tempered by most remarkable self-government and maturity of judgment; of youth diligently employed, but not losing in rivalry the generous virtues, and especially the kind domestic affections; and above all, a manhood preceded by innocence and improvement, adorned with various learning and accomplishments, and crowned with genuine religious feeling and taste.

We cannot afford room to say all we could wish concerning the contents of these volumes. The fugitive poems in Latin, commencing with those written at fourteen years of age, are uncommon specimens of good latinity and metrical correctness; and those in English, whether classical or descriptive, playful or grave, if they do not glow with the full inspiration, or display the thorough invention of genius, are in good taste, and creditable both to the intellect and heart of the author.

Far the greater part of these volumes is occupied with the author's account of "A Tour through Italy and Switzerland, in 1829," and with extracts from his "Journal of a Tour through France, England, and Scotland, in 1828, 1829, and 1830"; written between the twenty-third and twenty-sixth year of his age, which last year he did not live to complete.

The extent of personal observation displayed in this itine-

rary are truly wonderful. The author's tour through Italy and Switzerland commenced with January, 1829, from Lyons over Mont Cenis, a summit of the western Alps, which afforded him an opportunity to display his graphic powers in the description of Alpine scenery. The external beauties of nature and art he every where minutely traces. But arriving at Genoa, some of the paintings of the great masters seized on his attention; and afterwards at Florence, he became so enchanted by the great productions of wonderful artists, both painters and statuaries, that, as he says, he could have lingered there for years; and it was with deep regret that he found himself obliged to abandon for ever, this, as one of her own poets has called her, "the great queen-city of Etruria."

When arrived at Rome, he took immediate cognizance of whatever is most deserving of attention in the ancient city, coming down also to recent times, and extending his excursions to the most memorable places in the country around. That he was a visitor well prepared for this classic ground is made abundantly evident by the extreme facility with which he called up and applied the history of poets and philosophers, orators and warriors, and, in general, the remarkable events and the whole local mythology of ancient Rome; and associated them with the places and material remains still existing. So that while as an admirer both of natural scenery and of exquisite works of art, he seems for a time to have been wholly absorbed, and to have conversed only with himself, and then to have burst forth in exhaustless descriptions of things, with which he became filled to overflowing; yet when he came to survey the ancient classic villas and places of public or private resort, he held familiar converse with the master-spirits of ages long since past, and seemed to be a present witness of their splendor and glory. Indeed, he appears to have been much more inclined to hold dialogues with the mighty dead, than with the degenerate race of the present age. And no one can peruse his travels, otherwise so remarkable for vivid description, without perceiving the almost total absence of casual conversation and anecdote; and how little comparatively of his thoughts were employed to catch the living manners as they rise. Hence, probably many readers will be wearied with his delineations of scenery and paintings, and statues, (picturesque and fresh and glowing, as they generally are) from their very frequency, and

often from their uninterrupted succession ; forming a kind of picture gallery of such huge dimensions, that the eye is dazzled and confused, and pauses for recovery.

As an example of the author's quick and vivid recollections, and rapid associations of persons and events with places, we quote the following, which happens to occur to us, and is not singled out as among the most remarkable of the numerous instances of a similar kind.

"The history of Padua ascends to a very remote antiquity. According to Virgil, it was founded by Antenor and a Trojan colony, one of those scattered bands of refugees, whom the most celebrated of sieges had left alive. . . . Among her sons, Padua boasts the historian Livy, whose '*Pativinitas*,' it is well known, adhered to him even amid the refinements of the capital, and throughout his long literary career ; and, in our own age Belzoni, the enterprising explorer of the Nile. Among her adopted children she ranks Petrarch, who was a canon of her cathedral ; Galileo, who was a lecturer ; and Columbus, who was a student of her university : thus claiming in part the honors which belong to one of the chief revivers of letters, to the author of the true science of the planets, and the discoverer of one half of our own. I could not also but remember that Padua, in common with many of the cities of the north of Italy, had been illustrated by the genius of our own immortal Shakespeare. It was here that he tamed his shrew, and taught a fine though rude lesson to the fairer sex. How powerful is the force of that man's genius ! I knew that he had never been in Padua ; that the characters which he introduces had never perhaps existed ; and yet, such is the reality with which he depicts the events, the feelings, the personages of his drama, that I found them recorded in my mind among the recollections of history." Vol. II. pp. 82, 83.

In his visits at some of the smaller cities, Mr. Griffin's attention was excited more to an observation of the manners and customs of the present generation. At Parma he witnessed one of those scenes, which show the quick transition of the common people, in Catholic countries, from the midst of gayety to the outward acts of devotion.

"I saw their principal piazza crowded towards evening with gay circles of the common people, listening in one place to one of those extemporaneous poets, once so common, but now so rare in Italy ; and in another, swarming round a conjurer, who, with fantastic dress and apparatus spread upon the pave-

ment, was mystifying the open-mouthed and astonished mob. Here, a transparent wheel with a light within, and circulating transparencies, exhibited in doubtful twilight its shadowy wonders, and there a dog with a monkey on his back capered round his little arena. All were cheerful and amused as they passed from one to another of these spectacles. As the bell tolled for the Ave Maria, every hat was taken off, and every hand put in motion to make the holy sign; the improvisatore, with a low reverence to his audience, broke off in the middle of a stanza; the conjurer gathered up his goods; the wheel ceased its evolutions; even the dog, as he got rid of his troublesome rider, seemed to recognise with joy the sacred hour of prayer and repose." Vol. II. pp. 98, 99.

The tour through Switzerland, as it consumed comparatively a small part of the author's time, occupies accordingly a proportionably small space in its history. It is, however, full of lively descriptions of the varied scenery of that remarkable country. We might fill many pages with selections from the delineations of natural beauty and grandeur, as true we have no doubt in their aspect, and in their effect on the beholder, as they are poetical in expression, when touched by the rapid pencil of the delighted traveller whom we have been following. These delineations every where occur in the author's tour, both through Italy and Switzerland; whether inspired by mountain scenery and glaciers, by vales, rivers, and lakes; by the splendor of noon-day, or the softer radiance of sunrise and sunset; by the varied hues of the surrounding and overhanging expanse, or by the moonbeams playing on the quiet waters.

The extracts from the Journal of a Tour through France, England, and Scotland, contain passages descriptive of scenery, public buildings, &c., and particularly of distinguished persons in these countries. The following is a part of the author's description of *Cousin*, and of one of his lectures:

"The lecturer on the present occasion [at the Sorbonne], *M. Cousin*, is a tall, thin man, about forty years of age. His eyes are large and exceedingly expressive. He was dressed in the ordinary habit of a gentleman; and delivered his lecture standing in an easy and dignified posture. Though his subject was of an abstract nature, he spoke extempore with an uninterrupted fluency. His manner approached very nearly to one's idea of inspiration. The whole man, head, eyes, hands, and body, as well as voice, seemed to be engaged, and that too

without the least awkwardness or affectation, in the expression of his ideas. If at any time he paused for a moment, you could perceive by the glowing eye the thought burning within him, and could almost anticipate its general nature from the unconscious motions of his hands. He commenced his lecture with some abstruse distinctions between religion and philosophy, assigning in general, inspiration as the source of the one, and reflection of the other. He next proceeded to assert that religion is properly the cradle of philosophy; a fact which he illustrated from the history of the East, of Egypt, and of Greece. At length he came to Christianity, which he asserted to be the last and best, the consummation of all religions, . . . and the foundation of modern philosophy. . . . I never shall forget the animated dignity with which he made profession of his own belief in Christianity. Conscious that a majority of his brother *savans*, and perhaps of his audience, in heart, if not openly, would be inclined to sneer, and that his reputation as a philosopher, and among philosophers, was at stake, he seemed to erect his person and elevate his voice, and expand each glowing feature, as if in noble defiance of expected obloquy. He is accused by his enemies of a tendency to the exploded tenets of Plato, which means in reality, I suppose, a tendency to the spiritual and intellectual doctrines of revelation." Vol. II. pp. 182, 183.

We are strongly tempted to quote several other passages descriptive of persons connected with their active labors, in France, England, and Scotland, but we must forbear.

The extracts from lectures on Roman, Italian, and English literature, (which lectures, if published entire, we are told would fill an octavo volume of good size,) show with what remarkable readiness Mr. Griffin could apply his learning, and how much he could grasp in a very limited time. These lectures were composed and delivered to a class in Columbia College, New York, within the space of eight weeks, immediately after his return from Europe, and during the brief intervals of leisure which his general duties as an instructor in that institution, and the congratulatory visits of his numerous friends allowed him.

Whatever might be spared from these volumes, there would still be left a great amount of entertaining and useful knowledge. And no one can peruse them without deeply regretting the premature death of such an accomplished scholar and devout Christian.

ART. V. — *The Library of the Old English Prose Writers.*

Vols. I. and II. Cambridge. Hilliard & Brown. 1831.

16mo. pp. 227 and 341.

THE early English poets have been much more known to general readers than the prose writers. While the former have been published in collections more or less complete, and many of them in separate and elegant forms, recommended too by the labor of critics in notes and corrections of the text, and by extracts and biographical sketches, a considerable part of the old prose was rarely to be found but in its original form, and in the larger public and private libraries, where every thing is expected to be laid up, and where few but deep readers are supposed to go. This remark is not intended to apply to the works of one or two men of commanding minds, who have so impressed themselves upon the philosophy and literature of their countrymen, upon their very habits of thinking and inquiring, that they can never cease to be modern; nor of others of inferior force, whose subjects are so stirring at all times, that they are almost of necessity kept for ever before the public by one party or another in the church or in politics. We refer to the somewhat unobtrusive company of wits and moralists, and sound practical preachers, the chroniclers and observers, the satirists of the day, the shrewd and pedantic critics, — men of retirement and study, and of quiet, original, desultory reflection, who, with great intrinsic merit, besides being among the fathers of our literature, might yet gradually become unfashionable, and not be generally missed when they were out of the way.

Some reasons might be offered why they have been less generally known than many even of the early second-rate poets, yet none were of weight enough to deter authors from exploring them. For much hid treasure was to be found in them, which might be safely and usefully turned to account. Much was there that a patient investigator of truth could not prudently overlook in tracing the history of opinions and their changing aspects, and the close connexion between the seemingly careless suggestions of some early writer, and doctrines that are now in full credit, or else agitating the highest minds. Much was there, that the curiosity of the mere scholar would lead him to study with a zeal as ardent and as well recompensed, as was ever devoted to the more artfully wrought remains of ancient classical literature.

And in our times this zeal is more common, more general. Readers out of the student's cell, and never thinking of making a book, a lecture, or a review, have yet the patience to go through large venerable volumes for the thoughts' sake, and for the many indirect aids they may furnish in the professions; for the pleasure of exploring the heaps or disorderly profusion of facts, opinions, fancies, inventions, feelings, just as they crowded from the writer's mind; inviting us to such an exercise of our powers, if we would experience all their truth and beauty, and throw them into new, and it may be happier forms and groups, as nature herself inspires, as she lies beneath the eye of the smaller artist, man, who is to select and arrange, and think himself a creator.

Such thorough readers are the last to endure what are called the beauties of an author, and extracts to serve as specimens. They are thought to be delusive. They tell you only the critic's preference of this and that. A star may lose none of its beauty and even gain in solemnity, when seen alone, divided, as it were, from the populous realm of orbs to which it belongs. Not so with a fine literary fragment. A beautiful thought is here separated from much that would increase its beauty and effect; and more than this, you give it something of a character and value that does not belong to it in its place; and when you take up the whole work, as you may be tempted to do, you will be upon the look out for such passages all the time, and thus the rest of the book will be undervalued; and what you admired so much before may never pass afterwards for its true worth, from your having taken it for something it was not. And it may here be observed, that the American edition of the *Old Prose Writers* thus far gives us entire works, so that as far as we go, we have a fair view of a writer's genius, and are prepared for a thorough study of all his productions.

Some may think that one good effect of this publication will be to undeceive us as to the real worth of many a writer who has been ostentatiously referred to for years by learned men, as if he were their property, and they the only competent judges of his merit. Their word was the only pledge that his name should be celebrated among the many. Once there was a degree of mystery thrown over the less accessible books in our language, and a natural homage paid to what the initiated few alone could know. Thus, no doubt, a

great deal of vague, exaggerated, and factitious praise has been bestowed by some modern critics upon these obscure writings, in the belief that the public would never look into the matter. And the studious few, in their turn, may have had a false distinction conferred upon them for their exclusive possession of a supposed great secret. But let not the idolater tremble, nor the skeptic begin to exult. No rude violator has broken into the old darkened temple and found it full of consecrated vanities, which, in the pride of a discoverer, or the hearty love of truth, he is now for the first time bringing into open day for public derision. The older literature has never been forced upon the world. It has worked its own way out of the dusky alcove and the rare and heavy folio, to the notice of general and perhaps dainty readers, as well as of scholars, critics, and professional men. That prevailing activity of mind which makes men seek for truth in every direction, and for gratification in every variety of style and thought, has not only put the living upon endless inventions and novelties, but awakened our English dead to set forth fresher forms of thought and expression, closer sentences of practical wisdom, more luxuriant imagery, and more apt, though sometimes grotesque allusion, than their followers may readily match.

And even if these our less known ancients tell us much that is not new, either having been said before in Athens or Rome or elsewhere, or been made familiar to us in the writings of their later admirers, who have not scrupled to borrow as well as praise; and if their most remarkable sayings often take the form of brief, careless, unpretending hints, whose full import might have surprised their authors, and one of which in these days of complete views and expanded discussion, might fill a volume and establish a writer's name; yet all this should not and does not lessen our desire to see these men at work, to learn their ways, and listen to their very words. Their diction makes no small part of their originality, attractiveness, and value. Let the thought be nowise remarkable, yet it shall be expressed in a way, that will draw attention, and deepen impressions, make the mind busy upon related things, and see in a picture what in other writers might be only a floating generality, a bald abstraction, a truth to be admitted, but not felt or thought upon. And there is genius required for this as well as to conceive new things. And after longer acquaintance with the elder prose, we may

feel no alarm at the prospect of our modern English speech growing more picturesque and effective under the influence of the old masters, or rather the fearless children in our literature. We need not countenance the revival of an antiquated word or turn of expression ; — all that we want is that the spirit of these men should be upon us, and not that we should ape their manner, or borrow what was merely outward.

The first volume of the publication named at the head of this article, contains an account of the life and writings of Thomas Fuller, and his “*Holy and Profane State*.” It is published with great neatness, and in the most convenient shape ; and in all respects gives ample assurance that this edition of portions of the old English Prose Writers is in the hands of an able editor and of enterprising publishers. As this volume has been before the public for some time, and the subject of many favorable notices, we shall pass to the second, and give one moment to Sir Philip Sidney’s “*Defence of Poesy*.”

It may be asked, how could this “*Defence*” be needed in the reign of Elizabeth, the greatest poetical age of England. How could he, who, with Raleigh, was the friend and almost the idol of Spenser, have thought that such a man’s art required an apology. And as to the encouragement it might be supposed to offer to the great minds of the age, could Shakespeare have ever regarded Sir Philip’s views of dramatic poetry, and yet written plays that were so at variance with them ? To leave questions and come to the fact ; the young chevalier seems to have girded himself for a battle against the pride and narrowness of schoolmen, and the prejudices of the ignorant and bigoted, arraying against them learning, argument, expostulation, and satire ; and not forgetting gentle appeals to those who had not yet decidedly gone over to the barbarians. His enthusiasm and perfect assurance of the truth and importance of what he is saying are a little in the spirit of the discourse on Arms and Letters by another knight, his contemporary too, and as perfect a gentleman, and moreover an able vindicator of poetry, if we may judge from his views of that art in his conversation with the Knight of the Green Riding-Coat. Sir Philip has gone to his work with all his heart ; not to write a didactic treatise on poetry, as if such a work were no more called for then, than in the days of Aristotle, Horace, or Boileau ; but to correct a present fatal error in some, to prepare the eyes of many more to

look steadily on a new and powerful light; in short, to accomplish a great purpose at that time, in the certainty that if his countrymen were once put in the right way, all would go on very well afterwards.

The object of this essay is to state the claims of poetry strongly, even to the putting down of history and philosophy, should they pretend to equal agency on the minds of men. "Neither philosophers nor historiographers," he says, "could, at the first, have entered into the gates of popular judgments, if they had not taken a great disport of poetry." In prosecuting this object, the ripe modern reader may see that Sir Philip has fallen into some puerilities; some injustice to other studies; some excess in pushing a simple thing too far, that barely deserved mentioning at all. In speaking of the different forms or classes of poetry, he does not always go enough into their essence or whole character. But he is full of spirit upon the one great point, that poetry is the power to move the mind, — to kindle and elevate, to mould and purify it; to give impulse rather than direction, and pictures rather than facts and opinions.

"The philosopher with his learned definitions, be it of virtues or vices, matters of public policy or private government, replenisheth the memory with many infallible grounds of wisdom, which, notwithstanding, lie dark before the imaginative and judging power, if they be not illuminated or figured forth by the speaking picture of poesy." p. 25.

And again :

"To be moved to do that which we know, or to be moved with desire to know, herein of all sciences (I speak still of human, and according to the human conceit), is our poet the monarch. For he doth not only show the way, but giveth so sweet a prospect into the way, as will entice any man to enter into it: nay, he doth, as if your journey should lie through a fair vineyard, at the very first give you a cluster of grapes, that full of that taste you may long to pass farther. He beginneth not with obscure definitions, which must blur the margin with interpretations, and load the memory with doubtfulness, but he cometh to you with words set in delightful proportion, either accompanied with, or prepared for, the well-enchanted skill of music; and with a tale, forsooth, he cometh unto you, with a tale which holdeth children from play, and old men from the chimney-corner; and, pretending no more, doth intend the winning of the mind from wickedness to virtue; even as the child is often

brought to take most wholesome things, by hiding them in such other as have a pleasant taste ; which, if one should begin to tell them the nature of the aloes or rhubarbarum they should receive, would sooner take their physic at their ears than at their mouth : so is it in men ; (most of whom are childish in the best things, till they be cradled in their graves), glad they will be to hear the tales of Hercules, Achilles, Cyrus, Æneas ; and hearing them, must needs hear the right description of wisdom, valor, and justice ; which, if they had been barely, that is to say, philosophically, set out, they would swear they be brought to school again." pp. 35, 36.

It would be hardly fair, if there were room, to select more from this little treatise, which every one will read ; and we leave it with grateful remembrance of the author's wit and devotedness, of his animated and joyous descriptions, and of the beauties of language that are scattered over the whole ; of words and phrases which, however antiquated, have yet, to us who are little accustomed to them, the newness and gloss of youth, and the greater force and spirit, because they are free from every thing like common-place.

The immediate effect of the "Defence" may not be easily settled. But we may believe, that so much excellent, generous sentiment, warmly and yet reasonably set forth, and coming from a courtier, knight, scholar, and poet, the loved and admired of all, may have done much to give dignity to an art, which, from his own account, appears to have been in little popular esteem, and which he is constrained to call, "this now scorned skill."

The remainder of the volume is taken up with John Selden's "Table-Talk," a writer who flourished in the first half of the seventeenth century. What would Philip Sidney have made of such a man as Selden ? Courteous as he was, and an admirer of profound learning, still could he have pardoned such a view of poetry as this, come from whom it might ?

"'T is a fine thing for children to learn to make verse ; but when they come to be men, they must speak like other men, or else they will be laughed at. 'T is ridiculous to speak, or write, or preach in verse. As 't is good to learn to dance : a man may learn his leg, learn to go handsomely ; but 't is ridiculous for him to dance when he should go.

"'T is ridiculous for a lord to print verses : 't is well enough to make them to please himself, but to make them public is foolish. If a man in a private chamber twirls his band-strings,

or plays with a rush to please himself, 't is well enough ; but if he should go into Fleet-street, and sit upon a stall, and twirl a band-string, or play with a rush, then all the boys in the street would laugh at him.

"Verse proves nothing but the quantity of syllables ; they are not meant for logic." Vol. II. pp. 230, 231.

The "Table-Talk" is a collection of remarks, &c., that fell from Selden in familiar conversation, and were preserved by his secretary. They are probably well enough reported. They certainly have a marked character throughout. The wit and humor, sometimes a little homely and cynical, the strong sense, the sturdy independence, the easy use of learning, the knowledge of every thing that is going on, and a clear opinion about it, — these all belong to one and the same man. But the reader will be most likely to remember his dry, pleasant way of saying grave things ; as in these passages :

"A king outed of his country, that takes as much upon him as he did at home, in his own court, is as if a man on high, and I being upon the ground, used to lift up my voice to him, that he might hear me, at length should come down, and then expects I should speak as loud to him as I did before." Vol. II. p. 186.

"Old friends are best. King James used to call for his old shoes ; they were easiest to his feet." p. 169.

"'T was an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat, but yet put out the candle and they are both gone." p. 165.

"Catholics say, we out of our charity believe they of the church of Rome may be saved, but they do not believe so of us ; therefore their church is better according to ourselves. Is that an argument their church is better than ours, because it has less charity ?" p. 141.

Our observations and selections have been necessarily brief ; and we should feel more regret for having given so slight a view of two remarkable men, if we could not refer our readers to the sketch, which the editor has placed before each work, of the life and writings of the author, and sufficiently full, both in facts and criticism, to prepare one for what is to follow.

ART. VI.—*A New Translation of the Psalms, with an Introduction*, by GEORGE R. NOYES. BOSTON. Gray & Bowen. 1831. 12mo. pp. xxviii and 232.

THE author of this translation is the same distinguished scholar who published "An Amended Version of the Book of Job," in 1827; a version which was very favorably received and deservedly commended. For, while great respect was shown to the language and style of the common version, which are endeared to us by habit, those obscurities in this version which arose from not duly regarding our vernacular idioms, and from false notions of fidelity, and sometimes from misconception of the original, were removed, to give place to expressions always intelligible, and founded in patient, critical inquiry.

We are pleased to find that Mr. Noyes has proceeded farther in this kind of critical labor on the same principles, and that he has applied it to the Book of Psalms; a book so dear to every devout reader of the Bible; containing so many hymns fraught with devotional sentiment and fervor, and suited to the solemn services of those who worship the same God, in all ages of the world.

In the Introduction to his version, Mr. Noyes speaks of the character and value of the Psalms, of the authors, of the titles, of the collection, and the division into books, and of the means of understanding the compositions.

All persons of taste, apart from the pious uses of the Psalms, are sufficiently agreed in estimating their poetical excellences. These are various; and the hymns proceeded from different authors. It may well be supposed, that, in general, they are the productions of the persons whose names they bear; and it might have been so in their origin; but some confusion has taken place in this respect, and the authorship is not always determined with certainty by the inscriptions. Those which are not ascribed to any author are by some attributed to David; but this notion has arisen from his being most prominent among the authors. There is another part of the inscriptions prefixed to many of the Psalms, which indicate the kind of composition; or the occasion and subject of the hymn; or something pertaining to the music, to the chief performer, or to the accompanying instruments. All

this is consonant with the practice of ancient, Oriental poets ; but how far the inscriptions are to be relied on in the case before us, is not agreed among biblical critics. These subjects, as well as the means of understanding the Psalms, are discussed by Mr. Noyes with clearness and brevity. Among the means of understanding the Psalms, he enumerates the importance of some knowledge of Jewish antiquities ; of the subject, occasion, and author of the psalm ; and of the character of Oriental poetry, abounding in the use of figurative and metaphorical language, far beyond that of the Western world.

The translator has given good evidence of his own knowledge in these particulars, and of his attention to them in the accomplishment of his work. No careful reader can compare his translation with the common version, to any considerable extent, without perceiving that many ambiguous expressions are altered for such as are clear, and many apparently unmeaning ones, for such as give a definite sense. Now this is far better than to leave the ambiguous or unmeaning expressions, as if it were for the purpose of trying the skill of the English reader. The whole ground of criticism is still left open no less than it was before ; and in case of mistake or failure, no graver charge rests upon the translator, than that of fallibility.

We subjoin a single specimen from Mr. Noyes's translation, to verify our remarks, so far as one example will do it, concerning his improvements on the common version.

- "1. The heavens declare the glory of God ;
The firmament showeth forth the work of his hands.
2. Day uttereth instruction to day
And night showeth knowledge to night.
3. They have no speech, nor language,
And their voice is not heard ;
4. Yet their sound goeth forth to all the earth,
And their words to the ends of the world." *Psalm xix.*

"*Note. V. 2. Day uttereth instruction to day, i. e. One day gives the lesson of praise to God to the following.*"

Here it will be seen that the ambiguity of the phrases "day unto day" and "night unto night" is removed. A wholly different sense is given to the beginning of the third verse, and, as we are satisfied, the true sense. The beautiful personification of the material world is preserved, without any

real inconsistency. Though this sublime system does not utter audible, articulate sounds, it is still vocal with instruction, every where proclaiming the majesty and glory of the Creator.

Concerning a word in the fourth verse ; their *line* is gone out, — their *sound* goeth forth, — there has been a diversity of opinion among critics. The primary meaning of the original word is a *line*, or *measuring line* ; and in a sense not more remote than the meaning of various words deduced by inference, a *chord* or *string* of a musical instrument ; and hence the sound itself, here used figuratively no doubt ; for the actual sound, or the music of the spheres, though an old imagination, and described so remarkably in Cicero's account of Scipio's dream, is by no one, we believe, pretended to be signified by the words of the Psalmist.

We take leave of this valuable work, by recommending it to every studious and intelligent reader of the Bible, if not as a substitute for the common version, at least as an important aid in understanding this version.

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- ART. VII. — 1. *An Essay on Junius and his Letters ; embracing a Sketch of the Life and Character of William Pitt, Earl of Chatham, and Memoirs of certain other Distinguished Individuals ; with Reflections Historical, Personal, and Political, relating to the Affairs of Great Britain and America, from 1763 to 1785.* By BENJAMIN WATERHOUSE, M. D., &c. Boston. Gray & Bowen. 1831. 8vo. pp. 449.
2. *Letters on Junius, addressed to John Pickering, Esq. showing that the Author of that celebrated Work was Earl Temple.* By ISAAC NEWHALL. Boston. Hilliard, Gray, Little, & Wilkins. 1831. pp. lxxxiv and 276.

IF the real Junius has not yet been discovered, it is not because few have made the attempt, nor because there has been any lack of public interest and curiosity. Numbers, both in England and in our own country, have labored on the question with abundant industry and zeal ; and during the past year, the two works named at the head of this article have been published in our own neighbourhood, evincing critical skill and the confidence of successful effort.

The Letters of Junius were in great repute at the time they were written, partly from their inherent value, and partly from the circumstance of mystery that belonged to them. They were important in themselves; for they discussed with the ability of a master, in the style of a classical scholar, the doctrine of kingly prerogative and the rights of the Commons; and while they yielded to the throne all it could justly claim, they boldly defended in its full extent the liberty of the subject. Hence they possess a measure of excellence that will secure their claim to a continued existence after the discovery of the author has allayed the excitement of curiosity.

At present, however, these letters possess an artificial distinction from the mere fact, that the writer has hitherto so completely baffled the general scrutiny. His proportions appear great, and widen on every side, as objects in the dark, with their undefined outlines, swell far beyond the boundaries of truth. Impatience and wonder seize upon us, and we become more anxious to know the secret, because it is a secret, than because it is of any particular value when known. Junius himself, apart from every consideration of personal safety, was aware of the accidental consequence of the *nominis umbra*; when writing to Wilkes, he says, "At present there is something oracular in the delivery of my opinions. I speak from a recess which no human curiosity can penetrate." The mystery of Junius increases his importance.

Who is this same Junius, the almost faultless writer of English, so vigorous, comprehensive, and terse; full of beauty, and rich in allusion; so happy in diction; so fertile and crowded in his conceptions, but never wasting his treasures, and never aside of his object? Who is this same Junius, who, in the midst of an inquisitive and highly cultivated people, year after year, dared attack the most powerful men in the kingdom, whether for wealth, rank, or office; exposing their personal and political sins,—the secrets of state and the counsels of majesty; breaking his lance against every invader of the constitution, and bearding the monarch upon his throne? Who is this Junius, who so long and so successfully evaded every attempt of numerous and active enemies to discover him? We do not say it is fully proved who he is; but the negative evidence is satisfying. He is not Boyd, Burke, Hamilton, Francis, Dyer, Lloyd, Sackville, nor any

one of those who heretofore have had warm supporters of their claims.

Most of those who have written upon the subject, have collected and collated a few circumstances either agreeing with their preconceived notions, or else, perhaps, giving birth to these notions, and have incontinently applied these results of their labors to one or another individual, exclaiming, "Thou art the man." But we must recollect that every one possessed of a favorite theory requires to be strictly watched, like one who is in a state of *dementia*; for *per fas aut nefas* he will make every thing yield to his cherished opinions, and will forget how possible it is that he may stand in a false position. In illustration of this we will merely remark, that Dr. Waterhouse many years ago became fully convinced that Chatham wrote Junius, by contemplating the panegyric of that nobleman in the Fifty-fourth letter of Junius. And at a later day, Mr. Newhall saw, in Heron's edition of that work, the portrait of Earl Temple, fronting the title-page, although he did not recollect that Temple's name was once mentioned in the letters. Hence he was immediately inclined to ascribe the letters to Temple, and further investigation satisfied him that he was right.

We propose to give, as briefly as we can, the principal arguments by which our authors have been led to different conclusions.

Dr. Waterhouse has made a very entertaining and discursive book, one half of which perhaps is taken up in discussing the principal question, while the rest furnishes the reader with sketches of the distinguished politicians of the period, interspersed with various reflections. He declares his opinion that Junius must have been past the meridian of life, of noble rank, rich, powerful, and patriotic; and that his letters are *exclusively English*; that, as it regards his political opinions, there is but a mere shadow of difference between Junius and Chatham, while in the soul-stirring pride, the wounded feeling, the consciousness of injury, the bitter spirit of invective, and adequate motives, they are absolutely identified. We infer also, from the general tenor of his work, his belief that no one but Chatham was in every respect competent to the task. But the main argument, and the one which he thinks conclusive and unanswerable in favor of Chatham's claims, Dr. Waterhouse derives from several striking resem-

blances between the acknowledged speeches of that nobleman, and the letters of Junius ; — resemblances not merely in style, but in moral sentiment, in the sustained current of thought, in metaphor and figure. So strong is our author in his persuasion, that after quoting parallel passages from Mr. Taylor's work, who labored to prove Sir Philip Francis to be the writer of the letters, he adds ;

“ Here the words, *sentiments*, and *train of thought* exactly accord with *Lord Chatham*, although Junius anticipated his Lordship by several months. Now if *our* hypothesis do not absolutely blind us, nay, stupefy us, what we have here transcribed approaches to demonstration. As it regards the industrious compiler, Mr. Taylor, it shows how near men sometimes come to a discovery, and yet miss it. It has been so with some of our most useful inventions. Shall I, at this late period of my life, add to the number of the hypothetically blind ? ” pp. 290, 291.

We have not space to quote the parallel passages, and must be content therefore merely to make a few observations upon them. Between several of the passages there is a striking resemblance ; but this remark by no means applies to all of them ; and the value of this species of evidence is overrated. There are so many points in common in the style of different writers, not simply in the general characteristics, but also in modes and terms of expression, that we may draw almost any deduction from the fact to suit our particular purpose. It is matter of daily observation that we attribute to one or another distinguished writer a leading article in a public print, or a more elaborate effort in a literary journal, judging from the general characteristics, or from the modes and turns of expression, and often find we mistake. We perhaps possess advantageous means and opportunities of forming a correct opinion, and after all are equally at fault with others.

Take another example. A question of political moment is brought forward ; it is discussed in newspapers and pamphlets ; it elicits the eloquence of the legislative hall ; it fills the general ear ; it is talked of by all ranks and classes, becomes of deep and absorbing interest ; speeches, remarks, and essays, are published, treating the question in every point of view. Parties are formed under the banners of active leaders, and every writer chooses one of two sides. Compare these writings on either part and we shall find that the

general discussion has produced a striking similarity, not merely in the particular phrases, but in moral sentiment and in the general train of thought, and we may add also in metaphor and figure.

In applying these remarks to Junius, we assume, what we believe true, that the writer was a man of rank and of leading political influence, and if not a member of the house of Lords, that he was frequently present there, and was well acquainted with the debates. If to this we add that he was of the same general school in politics with Chatham, and had been associated with him in public office and in private friendship, we are able, without straining a point, to account for similar modes of treating political topics. The popular questions that were then under discussion and heaved the empire to its centre, were the expulsion of John Wilkes from the House of Commons, general warrants, the conduct of ministers, the encroachments of prerogative, the rights of the subject, and the political relation of the American colonies to the parent country. Here then were leading statesmen, men of education, who had long associated together, who had formed similar views and opinions on most political and constitutional subjects. The letters of Junius were eagerly read by friend and foe; they were feared by the latter and admired as specimens of masterly composition by both. The speeches of Chatham produced a thrilling influence, and were received with delight and lastingly remembered by all who heard them. For they were remarkable for vigorous thought, eloquently expressed, and inlaid with the richest ornaments and the most striking illustration.

In this point of view it matters not whether the speeches or the letters had precedence in respect of time. The same coal of fire that touched one, enkindled the other, and the genial flame warmed and cherished both. If the speech was first pronounced, the same spirit afterwards imbued Junius. If the letter was first published, occasional similar traits may be discovered in the subsequent speech.

Parallel passages, we repeat it, are not in our opinion strict proof. They are a frequent but inconsequential argument. The American writer who three years since attempted to prove that Lord Sackville was Junius, cited passages from the letters, and from an address of Sackville, and proved to his own satisfaction, and with plausibility too, the identity of

the two writers; not merely from similarity in style, but from frequent resemblance in the train of thought. And in the same way attempts have been made to fasten the authorship upon others.

Sir James Mackintosh remarks, in the Edinburgh Review, that "whoever revives the inquiry of the authorship of Junius, unless he discover positive and irresistible evidence in support of his claimant, should show him to be politically attached to the Grenville party, which Junius certainly was."* Dr. Waterhouse states as his opinion, that Junius was not politically attached to George Grenville; and cites a passage from his letters to prove it. But this passage we think is far from conclusive; and on the other hand, we might quote a long passage from his Miscellaneous Letters,† proving satisfactorily that he defended the stamp act. It is true, also, that he was with Grenville in opinion on the *right* of the British parliament to tax America, and on the subject of the Middlesex election. It is pretty clear also, that there was a warm, hearty, personal friendship between them.

On the other hand, there is something more than a mere shadow of difference between Junius and Chatham. Chatham denied absolutely the right of taxing the Americans without their consent, holding to the American doctrine of taxation and representation. Junius as absolutely asserts the *right* but denies the *expediency*. And so did the Marquis of Rockingham. Junius indeed considered it a speculative right, never to be exerted, nor ever to be renounced, and that all reasonings which were employed against that power went directly to their whole legislative right. It was an absolute actual right, but never to be exercised, because it would be *impolitic*. On other questions Junius and Chatham were generally agreed.

One thing further we would briefly consider in our remarks upon the claim set up for Lord Chatham. Several letters were published under various signatures in 1767 and 1768, which are now entitled the Miscellaneous Letters of Junius. The first, signed *Poplicola*, is filled with the most bitter abuse of Chatham; he is called *purely and perfectly bad*; full of *artifices, intrigues, hypocrisy, and impudence*;

* Review of Icon Basilike. June, 1826.

† Miscellaneous Letters, No. xxix.

with an affectation of prostrate humility in the closet, but a lordly dictation of terms to the people. He is charged with having for his great object the absolute destruction of the people, with attempting to level all ranks, and to invade the rights of property, and with actually suspending the established laws by proclamation. A gibbet, the writer adds, in reference to Chatham, is not too honorable a situation for the carcase of a traitor. Again, in the fifth of the Miscellaneous Letters, signed *Correggio*, Chatham is called a lunatic brandishing a crutch or bawling through a grate, or writing with desperate charcoal a letter to North America. In the eleventh letter, signed *Downright*, the writer remarks thus: *This country does owe more to Chatham than it can repay; for to him we owe the greatest part of our national debt; I cannot bear to see so much incense offered to an idol who so little deserves it.* Remarks of equal and perhaps greater severity, are found in those of the Miscellaneous Letters signed, *Anti-Sejanus Jun.*, *Lucius*, *Atticus*, and others; but we think the passages we have referred to will satisfy our readers.

If then the Miscellaneous Letters were written by Junius, as is universally admitted, it is manifest that Junius and Chatham were different persons, for the merest villain would not vilify and degrade himself by such abuse; much less would a high-minded, proud-spirited man, like the noble Chatham. This very material part of the question is not discussed by Dr. Waterhouse, and the objection, as it seems to us, is fatal to his hypothesis. He has unquestionably succeeded in making a very clever book, and he manifests an intimate acquaintance with the history of that period; but he has failed in making out his proofs of authorship.

The other work to which we have alluded, by Mr. Newhall, of Salem, is written to prove Earl Temple to have been the author of the letters. Mr. Newhall writes with much simplicity, ease, and strength, and we should think must make a favorable impression upon the public. Our remarks upon his work must be brief.

Our readers are generally aware that Earl Temple, a member of the House of Lords, was elder brother to the celebrated George Grenville, who is so intimately connected with our early revolutionary story. Mr. Newhall remarks upon the evident friendship between Junius and Grenville,

and makes use of many of the same arguments in support of the claim of Temple, that Dr. Waterhouse advances in favor of Chatham. Junius and Temple were both strenuous for triennial parliaments; and indeed Dr. Waterhouse admits that their opinions were in perfect accordance. Temple though a prominent member of Chatham's administration, is not once mentioned in the letters, and only occasionally, and as it were, accidentally, in the notes. He was a friend to Wilkes and joined with him in the North Briton.

But Mr. Newhall's principal argument is drawn from the relation, personal and political, existing between Temple and Chatham. It will be recollected that Temple was First Lord of the Admiralty, from 1756, with a short intermission, till 1761, the period of the war with France, when the British arms were eminently successful. In July, 1766, an attempt was made to form a new ministry under the direction of these two noblemen; but Chatham insisted upon naming all the members of the cabinet himself, and introducing several who were personally disagreeable to Temple; — to this the latter would not submit. The conference lasted some time and finally was broken off by him, for he would not permit Chatham to be *sole and absolute dictator*, and observed that he *thought himself ill-treated* by him. From this time all intercourse was broken off between them till November, 1768; and a most bitter enmity ensued. At this last period, Chatham was out of office, and a reconciliation very soon took place between them.

Our readers will notice these dates and the intermediate and subsequent occurrences. The separation between Chatham and Temple took place in July, 1766. In the following month the *Enquiry into the Conduct of a late Right Honorable Commoner* was published. This pamphlet is known to have been in substance the work of Temple. It attacks Chatham in terms of unmeasured severity for accepting office under Lord Bute. In the following year the *Miscellaneous Letters* were commenced, abounding as we have seen, in merciless crimination of Chatham. The reconciliation between Chatham and Temple was brought about by the intercession of a mutual friend, late in 1768. The first letter signed Junius is dated January, 1769, and his tone towards Chatham immediately alters, and is more and more tinged with suavity, till in the fifty-fourth letter he breaks forth in

his celebrated panegyric. The argument thence drawn by Mr. Newhall is very strong in favor of Temple, and he makes the most of it. Also, so far as the train of thought and sundry verbal resemblances prove identity, Mr. Newhall has been tolerably successful.

Dr. Waterhouse remarks, that "Earl Temple was replete with Whig principles, had full enough ardor, independence, and resentful feelings, but he *wanted the talents* for such a display of them as Junius has made." The "Enquiry" shows talents equal to the letters, without however the finish of style of the letters; and the difference may be easily accounted for by the skill derived from further practice, and more especially from the circumstance that the Enquiry was not in so many words written by Temple, but was in substance communicated to another person, who prepared it for the press. Contemporaneous history also fully sustains us in the belief of the sufficiency of Temple's talents for the elaboration of the letters. He and Lord Camden were believed by many to *know* the author. Mr. Newhall has made out a strong case, and we are inclined with our present lights to adopt his conclusions.

We of course do not pretend to give all the arguments advanced by our authors, nor to present in any detail the numerous observations that might be derived from them. It is said that papers have within a few years been discovered at Stowe, the residence of the late Earl Temple, which identify the real Junius, and that the author is not among those to whom the letters have heretofore been attributed. Nothing further is publicly known relating to the papers, and the injunction of secrecy, it is said, is to continue during the life of the present aged Lord Grenville. This certainly is an argument for Earl Temple; and if the story be true in its full extent, the world will ere long know the truth; curious inquiry need shed no more ink; for the letters of Junius will receive the genuine stamp of authorship; all artificial and temporary considerations will disappear, and history will attach to them their fair and real estimate.

ART. VIII. — *Poems* by ALONZO LEWIS. Boston. John H. Eastburn. 1831. 12mo. pp. 208.

THE name of Mr. Lewis is somewhat familiar to the public as the historian of Lynn, projector of sundry maps, charts, &c., and an occasional contributor to the *Annals*. To the accuracy of his maps of Lynn and Saugus, we can in part testify; of his skill as an instructor, report speaks favorably; as an historian, he has been lauded a little too much. His style is labored and verbose, swelling at every convenient chance, into a sonorous poetico-prosaic fulness, which has been pronounced by some critics to be a union of historical research with the exquisite language of poetry. Yielding to the syren voice of flattery, he has been tempted to put forth the above-named volume, containing 208 pages of poetry, so called, heralded by a lithographic print of himself, done, we are happy to say, in Mr. Pendleton's best style, together with the fac-simile of an autograph, written, we are also happy to say, in Mr. Lewis's best copy-hand. In thus appearing before the public, the poet has clearly "put the best face on the matter," and asserts no inconsiderable pretensions to beauty, if Mr. Pendleton is a trustworthy engraver. We are gratified to notice that he does not, like most rhymesters, since the days of Byron, turn down his collar, and expose his neck, which, whatever it may be elsewhere, is exceedingly uncomfortable, not to say dangerous, in our fickle climate of colds, influenzas, and northeasters. The thing, moreover, looks too much like a presentiment of the halter. But Mr. Alonzo Lewis ties his cravat like a Christian and a gentleman.

In the Preface our author says; "That the contents of the following pages *alone* will entitle their author to the glorious appellation of poet, I scarcely dare hope, though it may well be remembered, that 'a man may be a poet without being Homer.'" The propriety of the doubt expressed in the first, and of the observation in the last part of the sentence, nobody can question. But we must say, we are as much inclined to believe the doubt well founded as the remark, and that it is, in respect to the "*Poems*," much more applicable. The moral tone of these productions is high and pure. Mr. Lewis is a true-hearted man, and that is no small praise. It will secure him the respect and affection of the circle in which he

moves,—and that is enough for happiness and usefulness. But it is one thing to be a good man, and quite another thing to be a good poet; and it is with Mr. Lewis the poet, alone, that we have to do.

It was an ill-starred hour when the bard of Lynn first yielded to the temptations of type. The labor of working out so much rhyme, without the impetus and inspiration of poetical genius, must have been immense. A more flagitious “assault and battery” upon the sacred Nine, the records of the court of criticism cannot furnish, except perhaps Dr. Emmons’s immortal production in four stout octavos, the *Fredoniad*;—though we believe that has never been presented by the grand jury of Parnassus. Mr. Lewis is not gifted with a clear perception, power of copious illustration, rapid combination, and pointed expression. His mind cannot range over nature and art and intellect, and concentrate upon the object of his meditations a bright cluster of analogous thoughts. His language is not the natural and beautiful outward expression, of natural and beautiful intellectual forms within; and, thus destitute of the elements of poetry, how could his attempt at poetical immortality be less than a signal and melancholy failure?

The two longest poems in the volume are entitled “Shady Grove,” and the “Schoolmaster.” We are informed in a note, that “the term Shady Grove is not an invention of the poet’s fancy, but the name of a place beautiful as the valley of Agra, beneath whose trees glides a rivulet delightful as Yarrow; a scene which need only to have echoed the harp of Hafiz or of Burns, to have become associated with the dearest ideas of poetry and love.” The following lines stand near the beginning of “Shady Grove.”

“Oft have I climbed that pine clad hill,
When day was bright, and all was still,
And thought, how lonely it would be
Did no one live in the world with me!
For though it is pleasant—this beautiful earth
With its birds and flowers of heavenly birth;
And though it is fair—yon wide, deep sea,
Which seems a thing that is living, like me!
And though ’t is sublime—yon dark blue sky,
With its numberless orbs, that roll so high,
Which make us sigh to be clothed with wings
To drink of their pure, untasted springs;
Yet, oh, how desolate it would be,
Did no one live in the world with me!” p. 25.

Why, to be sure, a man living alone on this huge round earth must now and then feel a little "lonely"; but it is hardly necessary to climb a pine-clad hill to perceive how desolate he would find himself, "did no one live in the world" with him, though it is a tolerably pleasant place, and has as good accommodations as any reasonable man could expect. As to the "birds and flowers of heavenly birth," we are at a loss to comprehend them. How birds which are hatched and fledged in their nests, and flowers which grow in fields and gardens, can be said to be of *heavenly birth*, we do not see, unless to make a rhyme with *earth*; and we strongly suspect this line was coaxed into its place after a long and somewhat solemn pause. And though "the numberless orbs that roll so high" do, truly enough, "make us sigh to be clothed with wings," we cannot help entertaining serious doubts as to the proposition that it is all for the sake of "drinking from their pure untasted springs," because we have a plenty of that necessary and wholesome beverage, good spring water, without going so far for it. In the next stanza a love story begins, which seems to have confused the poet's ideas of time somewhat, for in the first line we have; "When the *Summer* sun is set," &c., and a few lines below mention is made of the "little birds that sing, In the merry time of *Spring*," &c., in reference to the same evening. We have also, "the stars in heaven are set," and "the moon is in the sky," and in the very next stanza,

"sheeted phantoms leave their tomb
To wander through the *lurid gloom*" —

by moonlight.

Again,

"When *not* a breeze is heard to sweep
The trees that *sigh* round Lover's Leap,"

* * *

A pensive maid is seen to rove;
Permitting thus the *chilling air*
To wanton with her flowing hair,"

which is learnedly illustrated in a note by a reference to Virgil's *Dederatque comam diffundere ventis*. Now we submit, that the thing here spoken of cannot be done by the "chilling air," or by any kind of air, when no air is stirring, unless the maiden contrives to "raise a breeze" by running at

a good round rate, which, we opine, is not the wont of "pensive maidens," at midnight. Then comes a pathetic description of this lonely damsel of Shady Grove, — whose name by the way is Ermina, and whose charms the poet pledges his word neither Southey, nor Byron, nor Mrs. Hemans, nor Miss Landon, nor Wordsworth, nor Scott, "could ever tell." We will not endanger our reader's peace of mind by quoting the lines. It must be a wondrous place — that Lynn; and Lover's Leap also — "about a mile from the Lynn Hotel." We quote this fact because of the convenience to visitors from a distance, of having a place to put up their horses.

Under these extraordinary circumstances, amidst the lurid gloom of a *moonlit* night, when the stars are in heaven, after "a summer evening," and when the birds of spring are asleep, and not a breeze is heard in the *sighing* trees, and the air is sporting with her locks,

"the sad maid of Shady Grove
Thus trills her pensive lay of love.

"SONG.

"Oh Love! thou art a joyous thing,
In this cold world of ours!
And yet how oft thy wayward wing
Leaves thorns instead of flowers!" p. 28.

The young lady's idea of Cupid's wing must have been derived from a picture of the hedge-hog, in the "First Lessons." Anacreon, Petrarch, and Mr. Thomas Moore, have nothing in the erotic line at all comparable to this porcupine personification of Love with thorns in his wings, instead of flowers.

After a while the maiden, whose lover is absent in the wars, gets into a bad way for a damsel of Lynn, and must have sorely perplexed the good people of that sober town.

"Ermina wanders by the rocks,
And hears afar the howling fox.
But vapors on her bosom press,
And night dews give their cold caress;
Till sickness *drinks* her vital breath,
And life *hangs* o'er the *verge* of death.
Sleep flies before her weary eyes,
And darkness *drinks* her midnight sighs.
Her mind is in yon fairy realm,
Where ships sail on without a helm.
She sees a throne all dazzling bright." p. 29.

The reader will observe a singularly poetical idea in the figurative language of some of these lines. Sickness and Darkness are personified as a couple of hard drinkers, mercilessly swallowing the poor girl's breath and sighs, and "life" naturally enough "hangs o'er the verge of death"; whereupon her mind wanders straightway to a strange region, in which ships sail without a helm, and where she sees a throne all dazzling bright. Now, either the ships must have sailed over land, which would have been extraordinary with or without a helm, or the throne must have been erected in the midst of the sea. In the *Odyssey*, Homer makes the fleet of his hero sail without canvass, helm, or compass; but then he had a plenty of sea-room, and that makes a great difference. A messenger is sent to the recreant knight to inform him of the sad condition of his "ladye love"; but alas! we are left in the dark as to the success of his gentle embassy; for the poet here drops the curtain, and invites us to "roam through Shady Grove" and view "the charms that round us lie,"

"The columbine and marigold,
The dandelion, *bright and bold.*"

And after singing "a song" of four stanzas, exclaims,

"Oh, had I such poetic fire
As animated Byron's lyre,
How would I sing the joys of love,
And sketch the charms of *Shady Grove!*"

Then comes something about Byron, Zuleika, Kaled,
 • Conrad, Gulnare, Thyrsa, Passion, Despair, Virtue, and Shakspeare.

In a stanza on Solitude, in "Shady Grove," it is said,

"Great Washington, and Chatham bold,
Whose hands the reins of state could hold,
Retired from courts."

Here is probably an example of the figure of speech called *ὑστερον πρότερον*, or *cart-before-the-horse*. We presume the epithets should be mentally reversed, and the lines will run thus:

Bold Washington and Chatham *great*,
Whose hands could hold the reins of *state*.

Such passages need a little explanation, because most readers,

taking the horse to be before the cart, are apt to upset the meaning, without some hint to the contrary.

In stanza XXII,

"The moon is rising o'er the sea,
Round as the fruit of orange-tree,"

we apprehend must be a corruption of the genuine text by some blundering copyist or compositor, which *undoubtedly* was written thus :

The moon is rising o'er the brine
Round as the fruit of pumpkin-vine.

The reasons in support of this reading are, 1. The word *brine* for briny ocean, is *frequently* used by our author in other passages (*vide Poems, passim*), and *therefore ought* to have been used here ; 2. The moon and a pumpkin are as much alike as two peas, being of the same color and about the same size. But the moon is considerably larger than an orange, and though it is allowable *parva componere magnis*, it is never *magna componere parvis*. For these convincing reasons we have no doubt our emendation will be adopted when a second edition shall be called for.

"How oft upon that golden moon,
On some sweet eve of pleasant June,
When all the scene with beauty shone,
The Indian maid has gazed alone,
While waiting for her chief *sincere*,
Returning from the hunt of deer !
Dark Maiden ! thou art sleeping now,
Beneath yon tall cliff's moonlit brow,
And I could tell the thrilling tale,
That made thy fair brow first look pale !" p. 41.

We would give more than the stipulated price of common shows and sights, to see a *dark* Indian maiden with a *fair* brow turning *pale* at anything.

By way of variety we are next treated to a wedding.

"And manhood's pledge is given fond,
Which blushing beauty doth respond ;
And hearts that long have been but one,
Are bound — *no more to be undone !*" p. 42.

What is a *done* heart ? Among other nuptial paraphernalia, is a minstrel, after the manner of chivalry and Border times.

We are surprised to learn that those ancient customs are still observed in the good town of Lynn. It shows that Mr. Burke was in the wrong when he uttered the oft repeated assertion, "The days of chivalry are gone." It seems the bride had

"asked of him the nuptial song,
And offered him the cheerful wine,
To add its vigor to his line,
He took the cup — that pensive man —
And drank the wine, and thus began." p. 43.

We fear from the song which follows, if it be well and truly reported, the minstrel "took a drop too much." He talks about the smiles of memory, and a "long, *deep*" — dram, — is it? — no, "dream," and growing more and more misty, exclaims,

"Though darkest ills may oft entwine
Their sorrows round this heart of mine,
Till *every finer feeling* shake,
And all its noblest chords may break." p. 45.

Now there are but few situations in which a man's feelings may be said to shake; but "the cup," which the "pensive" gentleman so readily took, explains the phenomenon in the present instance.

In "The Schoolmaster," we have some twenty or thirty pages concerning the labors, joys, sorrows, &c. of the pedagogue, with honorable mention of Thales, Plato, Aristippus, Dionysius, Louis-Philippe, Milton, Beattie, Dr. Dwight, Wilson, and others. These gentlemen being disposed of, a tenderer strain comes softly on the ear, all about the loves of Henry Otway, schoolmaster, and Mary Eaton, "a farmer's daughter." A brilliant description of the maiden, whose charms melted the philosophic heart of Mr. Otway, ends with the following graphic lines.

"No costly jewels flaunted round her neck;
She showed no art her symmetry to deck;
Her hair was wreathed with gracefulness and taste,
And a slight girdle bound her slender waist;
A purple mantle flowed around her feet,
And all she wore was negligently neat.
But yet the most observant eye could find
No fault that showed a carelessness of mind.

All was appropriate, yet all was plain,
 No gaudy riband, and no tinsel vain,
 Yet if one trait might more attention suit,
It was the striking neatness of her foot." p. 74.

This reminds us of a pathetic stanza we remember to have read in the "Tonewanta Bower of Sentiment."

" 'T was at the hour of eventide,
 When every thought to Heaven 's allied,
 I wandered forth to meet my dear,
And found her sitting right down here."

Henry Otway — lucky dog — had the good fortune to win the affections of this lady, who "played her *artless pranks*" on the bright banks of the Merrimack. How surprisingly must these "pranks" have been set off by "the striking neatness of her foot." No wonder Henry Otway *Ὡς ἵδεν, ὡς ἐμίανη, ὡς ἐς θεοῦν ἄλλετ' ἔρωτα*. The character of our hero's pedagogic efforts is thus sketched.

" Oft at his words their youthful eyes would glow,
 And down their cheeks *spontaneous currents* flow,
 As he the mines of classic lore revealed,
 Or some pure fountain of the mind unsealed.
 Each day his school some new instruction found,
And his ideas spread improvement round." p. 76.

This gentleman Mary Eaton became attached to;

" With an affection, delicate and true,
 She loved young Otway, *and cared not who knew!*"

The natural consequence of which was, that one moonlight evening they plighted troth to each other, on the banks of the said Merrimack, the scene of her "artless pranks," and Miss Mary Eaton soon after became Mrs. Henry Otway.

The "Miscellaneous Poems" are marked by equal beauties of thought and execution. We have "Songs," "Lines," "Keep Its," "Storms at Nahant," "Sonnets," "Sentimental Sketches," "Monodies," "Threnodies," *et id genus omne*. Among the monodies is a striking one on "the death of Mr. Joseph Blaney, who went out in a boat from Swampscot, July 12, 1830, and was destroyed by a shark." We have no objection to this piece, except the want of poetical justice in omitting to mention the fact that Mr. Blaney, junior, caught a shark the next day, whom he immediately knew by

his guilty looks to be the identical cannibal that eat up Mr. Blaney, senior. He was exhibited in Boston by way of *post obit* retribution, at the reasonable sum of ninepence a piece, if we remember rightly, for grown-up persons, — *children half price*.

It is always to be regretted when a sensible and sober man becomes subject to poetical hallucinations, without one ray of poetical genius. Such is the case with Mr. Lewis. Instead of spending his leisure time in studies belonging to his profession, which would have increased his usefulness in a highly respectable calling, he has devoted to the monstrous task of elaborating a volume of worthless rhymes, many precious but irrevocable hours.

There are a few good single lines, but their mates are mercilessly dragged in, and forced, reluctantly enough, to submit to the metrical yoke. Numberless weak, inept, and absurd epithets, bungling inversions, false metaphors, and strained but inexpressive combinations, are scattered over the book. An appearance of labor without doing any thing, strong efforts with no success, like the struggling of a man oppressed with the night-mare, meet the painstaking reader at every step of his toilsome progress. It is worse than dragging a sled *up hill* to slide *down*; it is all *up* and no *down*.

We take leave of these poems by advising Mr. Lewis to desert the Muses for ever, — those graceless huzzies, who have played him a most unhandsome turn, — and to confine himself to the projection of maps and the gentle craft of school-keeping.

ART. IX. — *The Life and Death of Lord Edward Fitzgerald*. By THOMAS MOORE. 2 vols. 12mo. New York. J. & J. Harper. 1831.

LORD EDWARD FITZGERALD, one of a long line of noblemen who bore a conspicuous part in the political history of Ireland, was born on the 15th October, 1763. He was educated for the military profession, and its tactics and plans of fortification, upon a pigmy scale, formed a portion of his youthful amusements. He early became a proficient in the science of war, and glowed with military ardor and a desire of active service. In June, 1781, he arrived with his regiment at Charleston, South Carolina, and distinguished himself by his

promptness, courage, and personal success. After the close of the war of the American Revolution, his scene of military duty was in the West Indies. But here he became very impatient for a change. In the summer of 1783, having returned to Ireland about the time of the dissolution of parliament, he became a member of that body for the borough of Athby. But he seems to have had little relish for political or for "home life," and grew weary of the vapid pleasures of fashionable circles and entertainments. In the summer of 1788, he was stationed in his military capacity in the province of New Brunswick. During his residence there, he imbibed romantic notions of liberty, and of the happiness of savage life, which gave a coloring to his political principles and bearings at an after period. Having remained at this station about eighteen months, and explored the British and Spanish possessions in North America, tired of the sameness of his duties at his military post, and satisfied with his travels, he returned to London early in the year 1790, about the time of the contemplated expedition against Cadiz. The command was offered him; but being again returned a member for the Irish Parliament, and not liking to make the expected sacrifices of his political principles, he declined the offer to take the command of this expedition, became embroiled in the turbulent politics engendered by the revolution in France, afterwards became an adopted citizen of that country, and the husband of the daughter of Madame de Genlis. In the beginning of the year 1793, he arrived in London from France with his young bride. After a few years of domestic quiet and happiness, during which he did not grow indifferent to his high republican principles, but still was not very prominently engaged in disseminating them, he entered heartily into the cause of Irish emancipation, and early in 1796 joined the Society of United Irishmen. In May of the same year he set out on his perilous embassy to France, to make a treaty with the Directory, in furtherance of the revolutionary movements of his country. Mr. O'Connor was associated with him in this mission; and certain objections being made on the part of the French government to the reception of Fitzgerald, the management of the treaty was left with O'Connor. After Fitzgerald returned, and the plans of French coöperation proved to be tardy and uncertain, he declined being a candidate for reelection to parlia-

ment. He was made the head of the military committee, the object of which was to prepare a plan of insurrection or coöperation with France. The movements were busily urged on, till Reynolds, to whom in an unguarded hour Fitzgerald had disclosed the insurrectionary schemes, gave information of the plot, which had been so long in progress, and had evaded the scrutiny of government. Warrants were issued, by which some of the supposed leaders were secured, while Fitzgerald made his escape, and was for some time concealed. He soon, however, so far emerged from concealment as to see his dearest friends, and to take counsel with the leaders of the insurrection. The government obtaining further knowledge of the conspiracy, a reward of £1000 was offered for the apprehension of Fitzgerald. This was on the 11th of May, 1798; and about a week later he was discovered, and after a violent struggle, in which there were mutual severe wounds, he was taken by a sargeant-major and a magistrate and a third person, aided by a small body of soldiers. This disheartening event happened a few days only before the time announced for the general rising, which was to take place on the 23d of the month last mentioned. Lord Fitzgerald died in prison on the 3d of June following his arrest, before trial; and in July succeeding a bill was passed by parliament for his attainder, which received the royal sanction in October.

Such is a very general outline of Moore's *Life and Death of Lord Edward Fitzgerald*. The author has furnished many interesting details of the public transactions in which Fitzgerald was concerned, as well as the more personal and private history of his life and fortunes, of his family and friends; and a copious Appendix is added, relating to the bill of attainder. Not the least engaging parts of the biography are the numerous letters of the subject of it, written to his mother at mature age, with all the frankness and simplicity of childhood; qualities which are so apt to vanish in the grown man. The biographer describes the eloquence of Lord Fitzgerald, so far as he feels authorized to describe it from his youthful impressions, to have been of an elevated character, and, what is now rare in Irish oratory, of the purest kind. So that it may well be lamented that one possessed of "gifts, that would have made him an ornament and support of a well regulated community, was driven to live the life of a conspirator, and die the death of a traitor."

ART. X. — *The American Library of Useful Knowledge.*

Published by authority of the Boston Society for the Diffusion of Useful Knowledge. Vols. I., II., and III. 12mo. Boston. 1831.

MANY persons, now in the midst of the active duties of life, are not aware what a multitude of things which enter largely into the comfort, convenience, and pleasure of human existence, besides those which are not only useful, but apparently indispensable, were, a half a century ago, matters of vague hope and general prediction. "Let us," says Condorcet in his life of Turgot, "be cautious not to despair of the human race. Let us count on the power of indefinite improvement, with which nature has endowed us; on the strength of human genius, from which long experience gives us a right to expect prodigies; and let us console ourselves for not being the living witnesses of that happy period by the pleasure of predicting and anticipating it." Dr. Price, a wide philanthropist, as well as a learned man, with particular reference to the United States of America, says, "It is impossible properly to represent the importance of education. So much is left by the Author of nature to depend on the turn given to the mind in early life, that I have often thought there may be a *secret* remaining to be discovered in education, which will cause future generations to grow up virtuous and happy, and accelerate human improvement to a greater degree than can at present be imagined. The end of education is to direct the powers of the mind in unfolding themselves; and to assist them in gaining their just bent and force. And, in order to this, its business should be to teach *how* to think, rather than *what* to think." If we do not mistake, there has been much gained in this respect. Independence in thinking, aided by the nature of our civil institutions, has greatly advanced in these United States; and, in general, the claims for inventions, discoveries, and various improvements, are fairly weighed and decided with reasonable promptness. Truth makes its way more quickly than it did in former times. We cannot believe that any great discovery in art or science could now be long neglected here, or in our mother-land; so as to afford any parallel to the triumph of the romantic philosophy of Des Cartes over the discov-

eries of Newton. No university here or in any European country would now condemn, as a dangerous novelty, such an improvement and reform in metaphysical science, as that made by Locke in his "Essay on the Human Understanding" in regard to preceding systems. If some universities are still too much wedded to former systems, and too slow to deviate from the old paths in any department, yet this kind of bigotry has diminished, and is constantly diminishing, notwithstanding "the hopelessness of academical reform," so strongly expressed by the celebrated Stewart. We have no doubt that this has been the consequence partly of the creation of societies for mutual improvement; societies which are producing most beneficent effects. These effects, so far as they are practical, cannot be injurious. In the whole circle of literature and science, of the mechanical and of the polite arts, it is practice that gives to knowledge its true value and usefulness. Scholars are not therefore to be jealous of these advances in practical science; the main effect of these advances upon them should be to stimulate their activity, and to quicken them in the race, so that literature shall not be outrun. Sure we are, that it will not fail to be respected; nay more, that it will acquire a growing estimation, so long as it shall adorn the professional callings, and so far as it shall be found to minister an increasing amount to the refined, intellectual pleasures of life. But we have no room for the discussion of these subjects.

The first volume of the work before us, published by authority of the Boston Society for the Promotion of Useful Knowledge, contains, very suitably, several discourses pertaining to the objects which the Society have in view. The first of these is that which was delivered by Judge Story before the Boston Mechanics' Institution, in 1829. It is marked by his usual fertility and zeal, by intellectual vigor and moral dignity. The last of them is from "A Preliminary Discourse on the Study of Natural Philosophy," by John J. F. Herschel; in which he speaks of the nature of the physical sciences, and sets forth their advantages in a most persuasive manner, by the introduction of facts and explanations. No one can fail, after perusing this discourse, to respect physical science for its extensive and marvellous achievements, and to feel delighted with the author, who has mingled with his philosophy such expansive views concern-

ing the social and moral relations of man, and given such constant proofs in his own person, of "looking through nature up to nature's God." The remaining contents of the volume are Mr. Webster's Discourse before the Mechanics' Institution; — Mr. Everett's Essay, compiled from a discourse before the same Institution, from an Address before the Middlesex Lyceum, at Concord, Massachusetts, and from an Oration delivered before the Columbian Institute at Washington; — Mr. Everett's Lecture before the Charlestown Lyceum; — and Lord Chancellor Brougham's Dissertation on the Objects, Advantages, and Pleasures of Science, and the first part of his account of Lord Bacon's *Novum Organon*. These are stamped with the impress of the great talents of their several authors; and the volume thus filled richly deserves a place in the library of every friend of scientific improvement.

The second volume contains "A Treatise on Mechanics, by Captain Henry Kater, and the Rev. Dionysius Lardner, LL. D., &c.," from the London edition. The authors have been long known to the public as successful cultivators of physical science. To the former of them we are indebted for some of the most important and satisfactory discoveries connected with the measure of time; and the labors of the latter, as an accomplished lecturer and writer on numerous branches of natural philosophy, are extensively known and appreciated. Such is the character of the authors of the admirable little treatise of which we have just given the title. This work contains a simple, just, and popular view of the most important elements of mechanical philosophy. It is not, like many of our common elementary systems, a disproportioned compilation from the works, hastily read and imperfectly understood, of the great masters of science; but, so far as an elementary work can be, it is an original production, which, as we see and feel at every page, comes fresh from minds thoroughly imbued with the science which they teach. It is unnecessary to give a detailed account of a book of such a character; and we have thus merely noticed it with unqualified praise, for the purpose of recommending it to the attention of all who desire an acquaintance with the great science which it illustrates.

The third volume contains "An Universal History, translated from the German of John Von Müller, in four volumes. Vol. I." This, as we gather from the Preface, was translated

and first published in England, and is here reprinted from the English edition. We have not had opportunity to compare it with the original; but it is done into good English phraseology, neat and concise, strongly representing the character of the original German, as we should judge from what is said of this by the translator, and by Madame de Staël. In the Oriental history the author's chronology of the primitive ages differs from that which is commonly received. He follows the Septuagint version of the Old Testament in the antediluvian period, and afterwards till near the time of Abraham, making from the creation to the beginning of the present century 7522 years. His geology is fanciful and not very distinct; and in fixing on the place where the peopling of the world began, he is governed by a theory founded upon the indigenous production of bread-corn, rather than in speculations upon the obscure geographical remains in the Old Testament.

The plan and execution of the work, so far as we can judge from the volume before us, present rather lectures upon history, than history with its usual details. Thus, for example, in the great movements of war and progress of conquest, the author does not follow in the train of the various campaigns, and describe in succession fortifications and tactics and battles and sieges, but, in general, contents himself with the results and consequences. In the fashion of the Germans, he dwells much on the sources of history; estimating carefully the value of historians, philosophers, orators, poets, and rhetoricians, and writers on the polite and useful arts, the arts of peace and war. He passes rapidly over the most ancient periods of history, and does not treat us much with fabulous traditions; though he speaks gravely of some things, as if they were true, which, according to our previous notions or prejudices, are at least very questionable. For the most part, it is not only a very learned, but a very philosophical history, without pedantry or parade of wisdom. The reflections are prompted by a wide and thorough knowledge of the subject, but never seem studied or far-fetched. For example, in his account of Athens, having described the vigilance of rulers in preventing offences, he adds,

“Although it is impossible wholly to prevent excesses, yet wise men have thought it proper to forbid them, because whatever must be done in secret will be more seldom perpetrated, and not by all.” p. 54.

Again,

"Though Pericles flattered the Athenians on the ground that each mechanic knew something of the affairs of the state, yet it is not to be forgotten that this half knowledge operated greatly to the ruin of the republic; each individual fancied that he understood every thing as well as the most distinguished statesman." p. 58.

And again, after allowing due value to the works of the Christian Fathers, as subsidiary to the labors of the historian, he subjoins the useful remark, that

"The bad style of most of them, their misconceptions, and the weakness of some, redound to the honor of Christianity. It is manifest that these persons did not invent so pure, so sublime a doctrine; it was not they who gained the victory over the religion of Greece and Rome." p. 134.

It is the just and pertinent reflections of this kind which every where abound in Müller's History, that give it a peculiar value; it is thus, that history, in the best hands, becomes what it should be, — philosophy teaching by example.

Somewhat allied to the characteristic excellence last mentioned, are the just and well-timed parallelisms briefly drawn in regard to different civil institutions, laws, and customs, distinguished persons, and national traits of character.

Three-fifths of the volume are filled with the Roman history. It carries us a good deal into the internal state of the government, though not always preserving a due proportion in the parts. In the description of political offices, the mode in which they are constituted, their tenure, and the extent of their authority, there is sometimes a want of completeness; while the account of military offices and regulations is more full. The author's delineations of *great men* are drawn with remarkable spirit and truth. But in the description of Cæsar, he attains an energy in his manner, corresponding to that of the great warrior and orator in action, and a rapidity in his course, answering to that of the wondrous exploits of his hero; — aptly throwing in the reflection, "So true it is, that time is not wanting to men, but the resolution to turn it to account." Cato's portrait, with the true discrimination of an artist, he draws with all the gravity and solemnity belonging to the archetype.

We are not sure whether there is any historian at once

more sententious, philosophical, and discriminating, than Müller, since Tacitus, whom he often follows; and in the section on ancient Germany, he has done little more than translate that beautiful tractate of Tacitus, *De moribus Germaniæ*. We will not undertake to judge whether this is the most pleasing history for the mass of readers, which could be selected; but we are persuaded from the portion already published, that it would not be easy to select or compile one which would convey more solid instruction.

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- ART. XI.—1. *The Political Class Book; intended to instruct the Higher Classes in Schools, in the Origin, Nature, and Use of Political Power.* By WILLIAM SULLIVAN, Counsellor at Law. *With an Appendix upon Studies for Practical Men; with Notices of Books suited to their Use,* by GEORGE B. EMERSON. New edition with Amendments and Additions. 12mo. Boston. Richardson, Lord, & Holbrook. 1831. pp. 195.
2. *The Moral Class Book, or the Law of Morals; derived from the created Universe, and from Revealed Religion. Intended for Schools.* By WILLIAM SULLIVAN, Counsellor at Law. 12mo. Boston. Richardson, Lord, & Holbrook. 1831. pp. 282.

THE first of these books has been long enough before the public to have passed to a second edition. The subjects discussed in it are undoubtedly important, especially among us. Our young men are called upon at so early a period to take upon themselves the responsible duties of life, that they often enter their career with little or no preparation, except such as is gleaned in casual conversation, or from a narrow sphere of experience. Hence it is plain that they must often find themselves at a loss, in cases requiring prompt decision and immediate action, for want of practical and efficient knowledge of their relations to each other, the institutions of the country, the modes and means of social intercourse, and the transaction of business. With Mr. Sullivan it seems to be a principle of action, whenever a fault or defect is discovered, *to attempt a remedy*, instead of wasting time in useless complaints. Reformers may, for convenience' sake, be divided into two classes,—those who, like the subjects of the

Salem witchcraft, are marvellously prompt "to cry out upon" existing defects or abuses, but cannot for their life lift a finger to remove them, — and, secondly, those who make no bluster, but set themselves vigorously to work, and let their works speak for them. To this latter class Mr. Sullivan's two books show that he belongs. "*The Political Class Book*" begins with a general examination of the condition of man, and the means by which social order is preserved. Then we have a lucid sketch of the state and town governments in Massachusetts, and the nature of the authorities by which laws are made, supported, and executed. This is followed by a similar sketch of the Constitution of the United States, the Departments of the General Government, and the powers belonging to each, with numerous particulars necessary to be familiarly known to one who wishes to have a clear conception of the nature and operations of American institutions. The "*Laws of Nations*" and the "*Laws of War*" occupy two chapters. The remainder of the book is taken up with a chapter on "Property," one on "Banking," &c., one on "Persons, their capacities and incapacities," one on "the Classification of Persons," an exceedingly important one on the "Choice of Employments," one on "Religion," and one on "Education," which takes the place of the chapter on the Constitutions of the Middle States, which was the concluding part of the first edition. The practical worth of the book is not a little enhanced by the addition of an Appendix, containing, besides many excellent remarks on the various pursuits in life, a list of books, judiciously selected, with brief, clear, and comprehensive criticisms interspersed.

In this new edition, a chapter on "Moral Philosophy" has been added to the Appendix. It will be sufficient to say, that this portion of the volume is from the pen of that accomplished instructor, Mr. George B. Emerson. The general merits of this volume consist in its practical adaptation to the wants of society, the judicious arrangement of its parts, the plain and correct simplicity of its style, and the absence of extraneous matter, particularly of what is called by courtesy "profound discussion," — the charms of which are generally so enticing to writers and incomprehensible to readers.

"*The Moral Class Book*" has a still higher aim. It is strictly what its title indicates, a book setting forth "the law of morals

derived from the created universe, and from revealed religion." The design of this volume, says Mr. Sullivan, at the close of Chapter I, "is to prove that there is a Supreme Being; that he is the creator and governor of the universe; that he created man as we see him to exist, in his earthly frame, in his intellectual powers, and with an immortal spirit; that there is placed within his reach the knowledge of the laws intended for his government here; and that life here is connected with an existence which is to be attained through the house appointed for all that have lived, that do live, and that are to live." The argument begins with the "Proofs of the existence of the Supreme Being," drawn from the external world, — from the firmament, the globe, the action of water; from geology, the vegetable kingdom, the animal kingdom; from human organization, and then proceeds to human intellect, &c. These topics are handled with singular clearness and simplicity, and, in our opinion, the argument is admirably suited to the tastes and capacities of young scholars. It has been the fashion of late to decry the force of such proofs, and to place greater reliance upon the profounder arguments drawn from the inner nature of the human soul. But it seems to us consonant to the soundest principles of philosophy, to begin the instruction of the intellect on these important points, by addressing it with the most obvious topics of argument, and through the most obvious avenues of knowledge, viz. the argument from external nature, subjected to the scrutiny of the bodily senses. When the mind has been sufficiently unfolded and strengthened, to turn its eye inward, and become both the observer and the observed; and when the eternal wants of the soul are felt and comprehended, external proofs may more safely be neglected, because then belief is absolutely necessary to the spiritual nature, which cannot exist in a state of developement without it. A genuine unbeliever, in the maturity of his intellectual faculties, is a philosophical absurdity. The hypothesis of such a being involves an impossibility and contradiction. Skeptics there may be; ardent and disputatious inquirers there must be; stern combatants of received opinions there ought to be; but unbelievers there *cannot be*. Unbelief implies, not only the logical error *non causa pro causâ*, but the logical absurdity of an effect *without* a cause. This may be stated in words, but the mind cannot comprehend it. It is unintelligible and impossible.

The proposition that "there is an immortal spirit in man," is supported by a similar course of argument, and is highly satisfactory. Thus far the whole subject has been examined by the light of reason alone. We now come to "revealed religion" and its evidences. These topics are treated with an unpretending and earnest purpose of arriving at important truth. The discussions have no aim, but the instruction of the young. Some of the chapters on the general subject of moral duty, are admirable, particularly Chapters *xxi* and *xxiii*.

The following paragraph, on the "Purposes of Life," may serve as a specimen of the average style and manner of the work.

"We believe that human life rightly understood and rightly used is a beneficent gift; that it can be so understood and used. It is irreconcilable to reason that man was sent into this world only to suffer and to mourn; it is from his own ignorance, folly, or error, that he does so. He is capable of informing himself; the means of doing this are within his power. If he were truly informed, he would not have to weep over his follies and errors. It is not pretended that every one can escape at once from a benighted condition, and break into the region of reason and good sense. But it is most clear from what is well known to have happened in the world, that each generation may improve upon the preceding one; and that each individual, in every successive period of time, may better know the true path, from perceiving how others have gone before him. There can be no miracle in this. It will, at best, be a slow progress; and the wisdom arrived at in one age must command the respect of succeeding ones, and receive from them the melioration which they can contribute. We understand nothing of what is called the perfectibility of human nature; but we understand this, that if human nature can be made to know wherein its greatest good consists, it may be presumed that this good will be sought and obtained. Man was created on this principle, he acts on this principle, although he is seen so frequently to make the most deplorable and distressing mistakes. If it be not admitted that mankind will always strive to obtain whatsoever seems to them good, and strive to avoid whatever seems to them evil, their moral teaching is in vain. If this principle be admitted, the sole inquiry is, what is good and what is evil." pp. 113, 114.

These chapters are written in the manner of one who has

looked upon life with a keen and scrutinizing eye; to whom the smallest things offer matter for serious and valuable reflection; for whom the customs of society, even those apparently the most indifferent, are connected with high moral purposes, and are full of instruction. Let the young read them and ponder them and *practise* them. Especially let them read and ponder and practise the doctrines "on labor."

The great orator of Greece being thrice asked what was the most important requisite for success in a public speaker, thrice answered, "Action!" If the question should be asked, what is the most important requisite for happiness, for virtue, for usefulness, for distinction, the answer would be, though in a different sense, yet with greater truth, "Action! laborious, well-directed action!" If a man wishes to enjoy the greatest of heaven's blessings, a contented mind and a healthful body, *mens sana in corpore sano*, let him go to work. If he wishes to feel the worth of existence, the pride of successful exertion, the true spirit of intellectual life, let him go to work. If he wishes to know what is the real dignity of our nature, let him go to work.

The remaining chapters are written in the same common-sense and practical tone. We hope the book will be extensively adopted in schools and academies. It has been long needed, and the time of its publication, as well as the publication itself, mark the sagacious observing of a mind deeply interested in the cause of intellectual and moral improvement. The style is easy, correct, and pure, and sometimes reminds us of the transparent clearness of Paley. The discussions occasionally touch upon the borders of metaphysical abstruseness, but for the most part glide gracefully by. Allusions sometimes occur which need the explanation of an instructor; but these allusions are necessary as illustrations. The greater portion of the work is within the grasp of ordinary minds, and requires only close attention and a logical habit of thinking, which, if not possessed, ought to be acquired as soon as possible. The follies of society call forth remarks, in the course of the book, whose sharpness and severity some would perhaps think unmerited or misplaced; but, on the whole, we believe they will call attention to matters of importance too generally overlooked. At times a tone of melancholy mingles with valuable reflections, which must inspire a corresponding seriousness in the heart of the giddiest reader. One of the

best qualities of the book is its freedom from professional partialities. It is written in the candid and generous spirit of a lover of truth and of man. No cant, no incomprehensible dogmas, no vague declamation, no "prose run mad," is to be found in its pages; all is addressed to "the business and bosoms" of the young, and will find a response in the unperverted, and make one in the perverted heart. In a few instances, we find speculative conclusions, from which we should dissent; in no instance do we find practical precepts, or rules for the conduct of life, which are not drawn *from* the life, and therefore just.

It is a phenomenon for a man of Mr. Sullivan's habits and pursuits to devote his time and talents to the instruction of the young. But he has judged truly, both for himself and the public. A man who has seen life extensively and under peculiar advantages for drawing just conclusions, and extracting practical philosophy, can bestow no higher gift on the coming generation, than the wisdom of his counsels, and the warning of his experience. The author of these books will be rewarded for his labor by the consciousness of having done much good, and by the gratitude of those to whom much good is done.

ART. XII. — *Directions for making Anatomical Preparations, formed on the basis of Pole, Marjolin, and Breschet, and including the New Method of Swan.* By USHER PARSONS, M. D., Professor of Anatomy and Surgery. Philadelphia. Carey & Lea. 1831.

THERE is no science so important in regard to man as that of anatomy; and yet there is none, in a general view, so much neglected. To most other sciences there are those who consecrate their labors and fortunes even as amateurs; while the wonderful machinery of the human frame, which displays such contrivance and design, such an adaptation of parts to each other in its exquisite organization, is strangely neglected by mankind. "*Relinquant seipsos nec mirantur.*" This neglect arises partly from an instinctive horror of viewing the decomposing remains of humanity, and partly from the difficulties which are to be encountered, even after this horror is overcome. The latter of these causes seems in a fair way to

be removed in this quarter, by the fact, as it is stated by our author, "that Massachusetts has nobly raised her voice in favor of practical anatomy." And it is much to be desired that this "voice," which must be powerful, if its power is in the ratio of the number that uttered it, may effectually reach the ears of those who are to secure its salutary promises. Those, however, on whom the execution of this law devolves, have trammelled its operation by an unexpected interpretation of its intent, and have raised obstacles where none seemed fairly to exist; so that the legislative act is found inoperative, and its provisions are ineffectual.

The appearance of the work before us will be a new and very great means of overcoming the difficulties of practical anatomy, and of imparting desirable knowledge respecting the preservation as well of healthy specimens, as of those of morbid and comparative anatomy. For want of this information how many valuable preparations of diseased organs and of curious aberrations of structure have been lost in decomposition! With this new acquisition every practitioner may possess his anatomical cabinet; every scientific man, and every curious observer of nature, his storehouse of objects, which retain all that is desirable but the vitality itself. How much our knowledge of minute anatomy is indebted to this practical delicacy and ingenuity in preparing the various organs, is exemplified in the important discoveries of Ruysch, who by these means enriched this science in a most remarkable manner. His preparations are the admiration even of the present day. His labors, appealing to the eye, were too convincing in regard to the intimately connected structure of organs, to be resisted by all the counteracting eloquence of his contemporary, Boerhaave; and Haller has repeatedly yielded to those more tangible arguments which are the result of mechanical skill and dexterity.

We believe that the work of Dr. Parsons is the first of the kind ever published in this country, and all that we have hitherto possessed on the subject, were the few observations appended to some of the treatises on anatomy. But few copies of the work of Pole were to be found, and even this is greatly defective.

Dr. Parsons has collected the "improvements of Dumeril, Breschet, Hunter, Pole, Marjolin, Bell, Cloquet, Swan, and some others, besides several valuable treatises on the art of

injecting the lymphatics, and numerous facts and observations contained in periodical publications." To these are added many valuable remarks by the author, who is himself an ingenious anatomist, and well acquainted with the practical details which he has incorporated with his work. The method of Swan for making dried anatomical preparations is here given in full; and also the manner of preserving objects of comparative anatomy. There are plates which elucidate the forms and uses of the several instruments required in these delicate operations. It is, in fact, a work embracing all that is necessary on this subject; and its value can be duly estimated by those only, who, for the want of such a guide, have often lost their time, their patience, and their preparations.

Our anatomical cabinets, in this section of the country at least, bear witness how much either the skill or the facilities in preparing subjects of delicate organization are needed. We believe, for instance, that there are but few corroded preparations, and still fewer of the lymphatics, in most of the collections in New England. It is for the same cause, in some measure, that we have no museum of comparative anatomy; a branch of science which has illustrated the human fabric, even more than human dissections, according to Haller. But on this last subject we hope to be much aided by the recently formed Boston Society of Natural History, which has already become possessed of some fine specimens of the osseous system of rare animals. We repeat, that the work in question is one of great utility, and that the scientific public are under obligations to the author for his services, in thus embodying all that is required on the art of making anatomical preparations.

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- ART. XIII. — 1. *New Conversations on Chemistry, &c. &c., on the Foundation of Mrs. Marcet's Conversations.* By THOMAS P. JONES, M. D. &c. Philadelphia. 1831. 12mo. pp. 332.
2. *A Manual of Chemistry,* by LEWIS C. BECK, M. D. &c. Albany. 1831. 12mo. pp. 458.
3. *Lectures on Chemistry,* by W. G. HANAFORD, M. D. Boston. 1831. 12mo. pp. 140.

THE small volume placed at the head of this list, is an acceptable present to chemical students. The original work

of Mrs. Marcet has been long well known and deservedly popular. Dr. Jones has compressed the whole into one volume, adapted it to the present state of the science, and made valuable additions and alterations. The present edition is much more fully illustrated by wood cuts and experiments than any former one, but is printed in a type far too small for the eyes of either pupil or instructor.

We trust that the associations of teachers will take into consideration the evil of which we have spoken, and effect the exclusion from schools of all books that are not printed in a type that can be read without pain.

The second work on our list is chiefly an abridgment of the Manuals of Professor Brande and Dr. Turner; it is not of so familiar and elementary a character as the "Conversations." The typography is somewhat better than that of the former work, but still the page is too crowded and the type too small. The references to more extended treatises on the different subjects, which are given at the end of the sections, will be found useful and convenient.

The volume of Dr. Hanaford is truly a *small* work. From the title-page we learn that it is "intended for lyceums, academies, and private students," but it is sadly deficient upon many of the most important subjects of chemistry. It contains a few of the most common and familiar facts, but they are given in language that is often unintelligible; and the attempts at definitions are awkward and imperfect. The author, however, very candidly tells us, that "little regard has been paid to scientific or literary nicety."

The illustrations are not always very well adapted to the lyceum or school-room, as happens with "the paradoxical experiment of freezing persons by turning boiling hot ether upon them."

Dr. Hanaford has been peculiarly fortunate if he has obtained fluorine, which he tells us, at page 54, "is obtained pure," but with "great difficulty," — a difficulty which the genius of Davy or the skill of Berzelius never could surmount. We beg him to reveal his process.

As the maker of this book informs us in his Preface that he "may possibly, hereafter, offer something upon other sciences in a somewhat similar manner," we would presume so far as to suggest to him that a tolerable knowledge of the subject is often of use in this branch of manufacture.

- ART. XIV. — 1. *Speeches and Forensic Arguments.* By DANIEL WEBSTER. Boston. Perkins & Marvin. 1830. 8vo. pp. 520.
2. *Remarks on the Life and Writings of Daniel Webster of Massachusetts.* Philadelphia. Carey & Lea. 1831. pp. 48.

OF all the statesmen whose influence is felt upon the character of the present age of Americans, Daniel Webster stands foremost. This is the consequence, not only of his commanding and energetic genius, but of the broad and generous and all-embracing patriotism, which has animated his distinguished career. Throughout a territory, extending from the Atlantic to the Pacific, and ranging through a whole zone, the name and the fame of Webster are as familiar and as cherished as "household words," and the endearing associations of home. The glorious genius which God breathed into him, humble as were the fortunes of his early youth, devoting itself to his country's good; unrivalled eloquence, sustaining the cause of human happiness in the principles of constitutional freedom, have made him New England's boast, the country's honor, the world's benefactor. The simplicity and clearness of his mind, joined to his unswerving love of truth, "urging him onward, right onward" to its attainment, has enabled him to place the great principles on which our institutions are built, within the comprehension of every man in the country. In the acquisition of knowledge, his intellectual grasp seems to take in the whole extent of the mightiest subject, while the sharpness of his intellectual vision enables him to select at once the essential principles, and fix them for ever. Hence in the management of any subject, no matter how complicated in its details, how overloaded with abstruse and technical learning, how far removed from the ordinary range of thought among unprofessional men, his mind moves with an ease and a mastery truly admirable, and throws out light over the topics of his argument, making the whole as clear as the noonday.

But it is superfluous to enlarge on these characteristics of Mr. Webster's mind, and we abstain from further remark, though the temptation is almost irresistible. The volume of his "*Speeches and Forensic Arguments*" has been some time

before the public, and a great portion of them had been universally read, previously to their publication collectively. Every page beams with the light of genius and patriotism. In a merely literary point of view, the volume is an invaluable addition to our intellectual stores. Mr. Webster's language is the true expression of his mind. "His very statement is argument; his inference seems demonstration." His words are simple, and speak to the mind and heart, with the true old Saxon expressiveness. His style rises to and overtops the sublimest theme. It is full of the inspiration of poetry, and the fire of the noblest eloquence. The giant strides of his mind, as we watch them in the course of his argument, awe and delight us. His command of language and imagery clothes his conceptions in forms of surpassing grandeur. In him the union of clear and rapid argument, the soundest logic, the most overwhelming power, the most varied imagination, now playing around his subject like a sunbeam, and now investing it with the terrors of Heaven's lightning, reminds us of the ancient Greek, when "lit up with all its ardors, even under the Promethean touch of Demosthenes." We make no quotations, but bid the reader to repeat from his memory the sublime conclusion of the Plymouth Discourse, or the sublimer conclusion of the second reply to Mr. Senator Hayne.

The "Remarks" are taken mainly from the *American Quarterly Review*. They are written in a polished and eloquent style, and show a just and profound appreciation of the character they portray. The tone of feeling which pervades them is lofty and patriotic. On every page a spirit breaks out, which harmonizes well with the inspiring theme, and proves the author to have been filled with "the selectest influence" of American institutions. The views of Mr. Webster's character, and of his relations to the country which has nurtured and sustained him, possess no ordinary value on account of the acute and philosophical style of thinking in which they are conceived. As we read them "we feel as if the sources of his strength and the mystery by which it controls us, were, in a considerable degree, interpreted." The attention of the public has lately been called to this pamphlet, by an insane attack upon its author, from the pen of Mr. S. L. Knapp, the writer of a life of Mr. Webster; from which the assailant came off with little success and

less honor. The result has left him the satisfactory reflection, that he has, without the slightest provocation, offered a base and unmanly insult to an accomplished gentleman and scholar; and this reflection must be rendered the more consolatory by the calm and dignified manner with which the assault has been repelled.

ART. XV. — *A Discourse on the Philosophy of Analogy, delivered before the Phi Beta Kappa Society of Rhode Island, September 7, 1831.* By FRANCIS WAYLAND, D. D., President of Brown University. Boston. Hilliard, Gray, Little, & Wilkins. 1831. 8vo. pp. 32.

THIS is a good production, not for its fit words in fit places, but for its rich thought on an important subject.

Analogy ought to be better understood. It is a strong and active principle in our nature, and its power is over mind. It governs our every-day actions, marks a genius for invention and the fine arts, and gives soul to the creations of imagination.

President Wayland takes the following positions. 1. Man is constituted for knowledge; 2. He knows by sensation that things exist, and that changes take place in them according to a certain order; 3. Nature must declare her own laws, by answering *yes* or *no* to our questions; 4. Reason, by induction and demonstration, is to decide whether the answer given belong to the question put; 5. A science is needed to give us skill in asking nature questions *to the point*; 6. This will be the science of analogy, resting on the following axioms: 1. A system of an intelligent *agent* involves no contradictory principles; 2. The works and the character of an intelligent, moral agent, are correlative things, so that a knowledge of one may lead us to a knowledge of the other.

The manner of illustrating these positions is beautiful, and indicates a deep feeling of their importance.

"You observe that I speak of the science of analogy, as something which is yet to be. It does not now exist, but it must exist soon." p. 14.

"It will improve with the increasing accuracy and extent of all knowledge, especially the knowledge of the character of God; and in proportion as it is perfected, discovery, ceasing to

be the creature of accident, will become a science, founded on a knowledge of those laws which govern the process of original investigation." *Passim*.

We do hope that the time is not far off when some giant hand shall unroll the chart of human intellect, and from "Eden" trace, in burning lines, its exiled course through superstitions, religions, laws, science, literature, public opinion, and national actions. Then might analogy, with its living principles embodied, rank first among the sciences, and become a mental sun, rolling its broad light far over the regions of undiscovered truth. Then would those great *facts* revealed in the works and word of God, be to the philosopher, what sketches, fragments of statues, and broken columns are to artists. Analogy by its wide sweep would connect them as suns scattered in space together, fill up the outline, and body forth in the light of mind one harmonious *whole*, disrobed of that mystery which the darkness of the future and twilight of the past now thrown around it; and we should be made happy by seeing God in all his works, and all his works in Him.

We recommend this Discourse to every lover of sound philosophy.

ART. XVI. — *A New Abridgment of Ainsworth's Dictionary.* By J. DYMCK, LL. D. First American edition; with Corrections and Improvements, by CHARLES ANTHON, Jay Professor of Languages in Columbia College, New York, and Rector of the Grammar School. New York. Henry G. Sleight. 1831.

IN this edition, Dr. Dymock has reduced Morell's Abridgment of Ainsworth from an octavo to an 18mo. The reduction is effected by the omission, in the Second Part, of the examples from Latin classical authors, and in the First Part, of every thing not absolutely essential. It is convenient to have a dictionary of any language in a portable form; and this edition will be useful to those who have occasion for a mere vocabulary of the Latin language. But to those for whom it is particularly intended, to lads at school employed in learning Latin critically and exactly, this abridgment cannot be recommended. One great merit of Ainsworth consists in the citations from ancient authors, which are placed under

each word, to illustrate and confirm the meaning given. The learner meets with a word which is new to him, and finds that it has a great variety of meanings. What can assist him more in deciding which of these he should adopt, than a series of examples of the use of the word in its various senses? The boy who studies faithfully will seldom leave an example unread, till he has satisfied himself as to the meaning of the word; and the farther he advances, the less willing will he be to receive any definitions, except upon the authority of a classical author. So useful is this habit of relying only upon the classics themselves, as fixing the signification of words, that the reduction, in size and price, of Dr. Dymock's *Abridgment*, seems by no means to counterbalance the disadvantages resulting from the omission of so important a part of the original work.

Mr. Anthon has improved the book by adding a dictionary of proper names, and some valuable tables, and by occasional remarks on words. It would be still more improved, if the inconvenient custom of regarding *i* and *j*, *u* and *v*, as the same letters, in the alphabetical arrangement of words, had been dropped. In following literally the Glasgow edition, care has not, in every instance, been taken to avoid copying typographical errors.

It is to be regretted that we have not a better school dictionary than Ainsworth's. It has merits, but it is imperfect. With all deference to the judgment passed upon it, by its universal use for many years, we think that it has been thus used, not because a better dictionary has not been needed, but because a better could not be procured. No one can have attempted to read, much more no one can have taught Latin, without being convinced that this dictionary is a very insufficient guide to the meaning of a Latin author. While various Greek lexicons have appeared within a few years, expressly designed for schools, nothing has been done with regard to Latin dictionaries. Bailey, indeed, has given us the invaluable lexicon of Forcellinus, in a form that may be esteemed perfect; but this work is too large and costly for general use. We think, however, that a judicious abridgment of it might supply the deficiency of which we have complained, and that the work would be a rich present to the lovers of Latin literature.

ART. XVII. — *History of Scituate, Massachusetts, from its First Settlement to 1831.* By SAMUEL DEANE. Boston. James Loring. 1831. 8vo. pp. 408.

THIS is the history of one of our oldest towns. The author, the Rev. Mr. Deane of Scituate, a respectable scholar, and a very diligent antiquary, has collected with great care and labor abundant materials, many of which will prove interesting to the general reader. The town of Scituate derives its name from the Indian word *satuit*, which means *cold brook*. The first settlers in 1628 were chiefly from Kent, in England. They were an intelligent, enterprising race, and are well entitled to the chivalrous appellation of *the men of Kent*.

The town was incorporated in 1636. It was within the limits of Plymouth Colony, and bordered upon the Colony of Massachusetts, which was a distinct government from that of Plymouth, till 1692. From the situation of the town upon the borders of the sea its agriculture has been deemed secondary to its other interests. It extends eight miles along the shore and possesses a good harbour. The attention of the inhabitants was therefore early led to ship-building, for which the place has always been distinguished. The ship *Columbia*, the first vessel from this country that visited the Northwest Coast, was built in Scituate in 1773; and there also have been built many of the large whale ships, owned in New Bedford and Nantucket.

Mr. Deane mistakes in giving Plymouth Colony the honor of first establishing *free schools*. He remarks, that a law was passed in that colony in 1677, "which he believes may be fairly considered as the foundation of the present beautiful system of free schools in this country." Thirty years before, viz. in 1647, the Massachusetts Colony led the way in that glorious system, *to the end*, as is beautifully expressed in the preamble of the law, *that learning may not be buried in the graves of our forefathers, in church and commonwealth, the Lord assisting our endeavours*.

The ecclesiastical history of Scituate is a valuable portion of the work, and not more minute than its importance requires. A controversy early occurred in the First Congregational Society, because the minister, Mr. Chauncy, would baptize only by immersion. Those who opposed Mr. Chaun-

cy's practice withdrew, and after several years, and encountering many difficulties, succeeded in forming a second society, and settling Mr. Witherell, who adhered to the former mode of baptism by sprinkling.

Scituate, like all our other towns, was fairly purchased of the Indians, for what to them was a satisfactory and ample consideration. This was an act of justice, not of necessity, on the part of the inhabitants of the town; for at the time of its first settlement there were but few of the natives upon that territory; a sad remnant that had escaped the ravages of the small-pox, which had desolated the country a few years before. This remnant was under the dominion of Chicatabut, chief of the Massachusetts tribe, who then resided at Neponset river near *Squantum*.

Mr. Deane's "Family Sketches" occupy one half of the book, and many may think the space too large; but they must take the author's defence, in which he says, that "this is all the nobility we have, and it is nobility enough, when we can trace our descent from the fathers of New England." And again; "We owe less, if possible, to the patriots of 1776, than to those of 1676. The one was a contest for liberty; the other a struggle for existence."

This is certainly one of the best of our town histories. It discovers unwearied industry in obtaining materials, and great fidelity in their use. The first half of the work will be acceptable to the general reader, especially if he is imbued with any of the spirit of an antiquary; while the other half, composed of family sketches, will be diligently sought out by those engaged in the less attractive pursuits of genealogical inquiry.

ART. XVIII. — *An Address delivered on the Dedication of the Cemetery at Mount Auburn, September 24, 1831.*

By JOSEPH STORY. *To which is added an Appendix, containing a Historical Notice and Description of the Place, with a List of the present Subscribers.* Boston. Joseph T. & Edwin Buckingham. 1831. 8vo. pp. 32.

THIS Address is wholly devoid of elaborate effort. It exhibits the spontaneous, unaffected, and, as it were, instinctive expression of the author's feelings on the subject of the

solicitude, almost universal among mankind, concerning the circumstances of their death, and the disposal of their material remains; and thus he arrives in the most natural manner at what was peculiar to the occasion, and at the affecting scene which there were so many present to witness. These circumstances combined, sufficiently account for the mutual sympathy between the speaker and his audience; and thus the true and legitimate end of eloquence was reached.

The following extracts, for which only we have room, give a sketch as clear and just as it is brief and rapid, of the regard paid to the selection of places for the burial of the dead in different countries, and at various periods of the world; concluding with a very natural appeal to Christians, who are looking forward to a fairer land.

"The aboriginal Germans buried their dead in groves consecrated by their priests. The Egyptians gratified their pride and soothed their grief, by interring them in their Elysian fields, or embalming them in their vast catacombs, or enclosing them in the stupendous pyramids, the wonder of all succeeding ages. The Hebrews watched with religious care over their places of burial. They selected, for this purpose, ornamented gardens, and deep forests, and fertile valleys, and lofty mountains; and they still designate them with a sad emphasis, as the "House of the Living." The ancient Asiatics lined the approaches to their cities with sculptured sarcophagi, and mausoleums, and other ornaments, embowered in shrubbery, traces of which may be seen among their magnificent ruins. The Greeks exhausted the resources of their exquisite art in adorning the habitations of the dead. They discouraged interments within the limits of their cities; and consigned their relics to shady groves, in the neighbourhood of murmuring streams and mossy fountains, close by the favorite resorts of those, who were engaged in the study of philosophy and nature, and called them, with the elegant expressiveness of their own beautiful language, CEMETERIES, or "Places of Repose." The Romans, faithful to the example of Greece, erected the monuments to the dead in the suburbs of the eternal city, (as they proudly denominated it,) on the sides of their spacious roads, in the midst of trees and ornamental walks, and ever-varying flowers. And the Moslem Successors of the emperors, indifferent as they may be to the ordinary exhibitions of the fine arts, place their burying-grounds in rural retreats, and embellish them with studious taste as a religious duty. The cypress is planted at the head and foot of every

grave, and waves with a mournful solemnity over it. These devoted grounds possess an inviolable sanctity. The ravages of war never reach them; and victory and defeat equally respect the limits of their domain. So that it has been remarked with equal truth and beauty, that while the cities of the living are subject to all the desolations and vicissitudes incident to human affairs, the cities of the dead enjoy an undisturbed repose, without even the shadow of change.

"Why should not Christians imitate such examples? They have far nobler motives to cultivate moral sentiments and sensibilities; to make cheerful the pathways to the grave; to combine with deep meditations on human mortality the sublime consolations of religion." pp. 8-11.

The Appendix contains a history of the origin, progress, and completion of the plan of the Rural Cemetery; a description of "Mount Auburn," the place fixed upon, — being about four miles west from Boston, and lying partly in Cambridge and partly in Watertown; and an account of the ceremonies of its dedication to the solemn purpose for which it has been set apart.

There were not a few good and intelligent persons who at first looked upon this project of a secluded place of sepulture, adorned by Him who fashioned all things with native beauty, and to be further adorned by the hand of art, fashioned by the same invisible power, and destined, though not to create, yet humbly to operate upon materials richly furnished, — with indifference, if not with dislike. But we believe that there have been many converts; and that none who have seen what has been done, and read and heard what has been publicly written and spoken upon it, can fail to view the work accomplished with tenderness and complacency, if not with lively interest.

ART. XIX. — *The Mother's Book.* By MRS. CHILD, Author of "*The Frugal Housewife*," &c. Boston. Carter, Hendee, & Babcock. 1831. 12mo. pp. 168.

MRS. CHILD tells us that she has written this book because she knows of no one having a similar object, "adapted to popular use in this country." She has desired to supply what seemed to her a want in this particular; and, without

making "pretensions to great originality," has endeavoured to lay down those principles and maxims which are of chief importance in early education. She begins with the treatment of the bodily senses, and thence passes to the development of the affections and the intellect, and to general rules respecting "management in childhood." Then comes a chapter on amusements and employments, another on religion and superstitions, and another on books. The remainder of the volume treats of politeness, dress, and other connected topics, and it closes like a novel with matrimony. These several topics are for the most part treated judiciously, in a style of great point and vivacity, and with pertinent and entertaining illustrations. We might have occasion to differ from the author in regard to some of her views, if we were entering into a discussion of the subject, and to act the critic perhaps in respect to some minor points of literary execution. But we regard her as having on the whole perfectly succeeded in her commendable design. She has made a sensible and useful book, which deserves high praise, and ought to be widely circulated.

ART. XX. — *Lectures and Sermons*, by HENRY C. KNIGHT, A. M., a Priest in the Protestant Episcopal Church. Boston. Lilly & Wait. 2. vols. 12mo. pp. 278, 267.

THE Lectures are on the history of the Bible, the proofs of Christianity, ecclesiastical history, and other subjects pertaining to theology; and though not very full, nor of a very popular cast, they contain useful information for those who have not attended to the matters embraced in them.

The Sermons are various in their kinds, doctrinal, explanatory, biographical, and poetical. They are written under the influence of a good Christian spirit; and as there are diversities of gifts, so there are diversities of taste, which will secure for Mr. Knight due estimation with a portion of readers.

We cannot help thinking that there are more sermons, as well as other books published, than the wants of our community demand. Multitudes of sterling sermons in the English language can be procured at a moderate price, as new to most readers, as those fresh from the press.

ART. XXI. — *Address at the Celebration of the Sunday School Jubilee, on the Fiftieth Year from the Institution of Sunday Schools, by Robert Raikes.* Delivered at Charleston, S. C., September 14th, 1831; by THOMAS SMITH GRIMKÉ. Charleston. 1831. pp. 20.

TOGETHER with the laudable zeal displayed in this Address, in behalf of Sunday Schools, it contains a well deserved commemoration of Robert Raikes, their founder, a native of Britain, an *humble man*, but a *noble benefactor of mankind*. His example affords a text for Mr. Grimké to illustrate the importance of individual effort, as the basis of combined exertion.

It is now ascertained that the first school of this kind, which was established in Gloucester, 1780, originated with the Rev. Thomas Stock, head-master of the cathedral school in that city. Mr. Stock imparted the details of his plan to Mr. Raikes, who, by means of his property and zeal, having promoted the wide extension of Sunday Schools, obtained the credit of being their founder. But Mr. Grimké may find a salvo in a remark of his own, alluding to an alleged origin of the plan of these schools much more remote. "The merit of invention or discovery lies, not in the mere fact, but in the application of it extensively and permanently to promote the welfare of mankind;" — a sentence, by the way, which is not very logically expressed. The merit of invention does undoubtedly lie in the mere fact; but its application, &c. may be more meritorious.

ART. XXII. — *An Address delivered at Nashville, Tennessee, April 6th, 1831, at the Request of the Literary Societies of the University of Nashville.* By WILLIAM GIBBS HUNT. Nashville. Hunt, Tardiff, & Co. 1831. pp. 20.

It is pleasing to find a gentleman of Mr. Hunt's literary qualifications, a native of Boston, educated in its Latin School, and in the University at Cambridge, and distinguished in both, pleading earnestly the cause of mental improvement, in a remote part of the Union, and presenting forcibly the

"peculiar and powerful motives to intellectual culture and literary improvement in the new states of the West."

We cannot forbear to commend the manly and generous ardor with which he assails the "extraordinary apathy, and still more extraordinary spirit of persecution towards the higher literary institutions of Tennessee on the part of her citizens."

"It is a great mistake," he says, "to suppose that a university in our state is calculated for the special benefit of the wealthier class of society. It is directly the reverse. The tendency is to bring within the reach of that largest portion of the community who possess only a moderate competence, those means and advantages which the rich can always enjoy by a resort to distant institutions. There are few persons in Tennessee so abjectly poor as to be unable to obtain a liberal education at a suitable seminary at home, or in the vicinity of home; whereas the great majority perhaps would find it inconvenient, if not impracticable, to sustain the burden of a long journey, and the accumulated expenses of a distant residence. The poor certainly are little indebted to those professed advocates of their interests, who would exclude them from all possible opportunity to partake of those privileges and benefits which the wealthy will always take care to secure for themselves." "With various fortunes, the University of Tennessee has languished and struggled, and occasionally flourished; and I am happy to say, it is now, both in regard to its condition and prospects, more successful and prosperous than at any preceding period." pp. 19, 20.

Mr. Hunt, in the course of his Address, presents a vivid picture of the Valley of the Mississippi, which the friends he has left on these shores, we are sure, would delight personally to gaze upon, and to enjoy for a season, under his hospitable guidance and direction.

ART. XXIII. — *A Liturgy for the Use of the Church at King's Chapel in Boston; collected principally from the Book of Common Prayer. Fourth edition. With Family Prayers and Services, and a Collection of Hymns for Domestic and Private Use; by F. W. P. GREENWOOD.* Boston. Carter & Hendee. 1831. 12mo. pp. 381.

THERE is a small proportion of persons, probably, in the different denominations of Christians which compose a large ma-

jority of our churches, namely, Congregational, Presbyterian, Baptist, Methodist, &c., who have given their thoughts, in any great degree, to the advantages and disadvantages of liturgies, or written forms of prayer, compared with those of extemporary prayers. The great body of worshippers in those churches have been satisfied with the usage of their respective ministers and congregations. Some have acquiesced in the usage from expediency ; and some have felt an actual dislike for what seemed to them a too complex and ceremonial service, in our Episcopal churches. But it seems to be a very proper subject of consideration both for ministers and people. And we see no reason, why (as every bishop, in the earlier ages of the church, had authority to form a liturgy for his own diocese,) every minister, not under any restrictions from the constitution of his church, may not, with the consent of his congregation, form a liturgy for the conducting of public worship within the precincts of his official labors.

The liturgy of the *English Church*, to go back to no prior forms, was established nearly three centuries ago. It underwent several revisions and changes, till at length it received its present form in 1661, since which, all attempts that have been made to effect alterations have been unavailing.

The celebrated Dr. Samuel Clarke left in his own writing several alterations in the liturgy of the English Church, made not long before his death ; and fifteen years previously he had considered in the Third Part of his "*Scripture Doctrine of the Trinity*," the principal passages in the Liturgy relating to this doctrine. But no public use, we believe, was made of his proposed alterations in the liturgy, till nearly half a century after his decease. In 1774, was published in London "*The Book of Common Prayer, reformed according to the plan of the late Dr. Samuel Clarke.*" It is almost superfluous to add, that this was wholly independent of any countenance from the church of England. It has gone through several editions, in the fourth of which the Apostle's Creed, the only creed which had been retained, was omitted.

The Protestant Episcopal Church in these United States, by a Convention of bishops, clergy, and laity, in 1789, declared without qualification its *ecclesiastical independence*. While the attention of this Convention was called to the necessary alterations in the prayers for civil rulers, "they

could not," to use the words of that body, "but with gratitude to God, embrace the happy occasion (uninfluenced and unrestrained by any worldly authority) to take a further review of the *public service*, and to establish such other alterations and amendments therein as might be deemed expedient."

The deliberations of the Convention, besides other particulars of less consequence, resulted in the expunging of the Athanasian creed, which the good Tillotson, with many others, wished his church was fairly "rid of"; and consequently, in giving up the binding authority of the *thirty-nine articles*, one of which enjoins that the three creeds are "thoroughly to be received and believed."

Before the establishment of the Book of Common Prayer to be used in the Episcopal Church of this country, one was prepared for King's Chapel, in Boston, and there adopted. But the alterations, omissions, and additions, not being authorized by the government of the Episcopal Church, the Chapel congregation and its minister could not be acknowledged as a part of that church; and consequently, they have ever since been an individual and singular example of a church, having to itself exclusively its own usages and forms of worship, and yet ready to extend its fellowship to others.

"The present edition of the Chapel Liturgy," says Mr. Greenwood, "is intended to supply a want which has been long felt and often expressed, for a book which should serve as a manual of both public and domestic worship. . . . It is in the latter portion, which is devoted chiefly to domestic worship, that the difference between this and the preceding edition is most perceptible. To say nothing of minor additions, four services for Morning and Evening Prayer have been prepared for this edition, together with a collection of nearly one hundred hymns for domestic and private use."

This latter portion constitutes a valuable addition to the works suited to family devotion. The hymns are various in their poetical character, among which persons of like piety but of different tastes will find it easy to select such as are adapted to their lawful preferences and their state of religious feeling.

To the Liturgy for the use of the *Evangelical Lutheran Churches*, first published by order of the Evangelical Lutheran Synod of New York, in 1817, are also added prayers

for the use of families and individuals, adapted to the various relations and circumstances of the human condition. This liturgy has not much in common with that of the Episcopal Church. It embraces, however, forms of prayer to be used in divine service generally, in the administration of the sacraments, and in the celebration of other solemn rites customary in the Lutheran Church.

The several liturgies which we have mentioned all contain excellent forms of prayers suited to public worship. These prayers, and the service generally, might without difficulty be modified, according to the religious principles, and religious prejudices, we would humbly add, of different churches, in which there is not an absolute dislike of written forms. At any rate, we can see no objection to the composition of a liturgy for any denomination of Christians, with the provision made relating to that of the Evangelical Lutheran Church; the use of the forms being left entirely to the discretion of congregations and ministers, and he who leads in the devotions of his brethren, being at perfect liberty to address the throne of grace in his own words. But the main thing is to guard ourselves against "losing the spirit and influence of religion, in disputing about its attire and ornaments," and to consider, after all, that "the best prayer-book is the heart of the Christian."

ART. XXIV. — *Aids to Devotion, in Three Parts; including Watts's "Guide to Prayer."* Boston. Lincoln & Edmands. 12mo. pp. 288.

THE work of Dr. Watts, which forms much the larger part of this volume, is so well known to those who have read as well as meditated on the subject of prayer, that it is unnecessary to speak of it in many words. It is a work in which the different topics of prayer, its true spirit, and every thing pertaining to the style and manner, or delivery, and the means of acquiring its spirit, are largely discussed, and concluded by "a persuasive to learn to pray."

A small portion of the volume consists of devotional exercises selected from passages of Scripture, as they are arranged in Henry's "Method of Prayer." The work of Henry from

which this part is taken, is also well known, and is exceedingly valuable.

The remainder of the volume is taken up with the writings of Bickersteth on the same subject. "A large portion of his excellent treatise on the nature, duty, and privilege of prayer, and an answer to objections made against its use," &c., constitute the introduction to the volume; and it closes with several forms of prayer by the same author.

We have read and re-read this portion with great delight. It is full of the signs of animated, heart-felt devotion; and there is nothing in the spirit, and very little in the letter with which any sincere Christian can fail to concur and to sympathize.

One of the author's propositions concerning the privilege of prayer appears to be stated too strongly, or at least is not sufficiently qualified and explained; namely, "Prayer is the *mean** which God has appointed to obtain every good, and to escape every evil. . . . There is no evil that you may now suffer, or that you may expect to suffer, which prayer is not the appointed mean to alleviate or avert." This is true in a certain sense. But we are not told that the alleviation consists in the submissive will, — the power of supporting the ills of life. How far prayer may be the means of averting evils, in the common acceptation of the word *evils*, we have no way to ascertain; and such a hope goes, as we believe, beyond the true interpretation of our Saviour's promises.

* We presume the editor of this work has substituted *mean* for *means*, denoting the instrument; for we find it in all parts of the book. Some of the old English writers used the singular in this sense; but it did not prevail. Lowth in his English Grammar gave some countenance to it; but still it did not prevail; and no good writer, says Campbell, will venture to use *mean* as denoting instrumentality. A few years ago, when we adverted to things of this kind, we regarded the use of *mean*, implying the instrument, as a mark of pedantry or affectation on the same level with *hissself* and *theirselves*, which were hazarded by a few writers, not a half a century ago. But we thought the time for these nice analogies to no purpose was fairly gone by.

FOREIGN LITERARY INTELLIGENCE.

ENCYCLOPÆDIA METROPOLITANA (London).—The plan of this work is original, deviating in a great measure from the dictionary form heretofore adopted for Encyclopædias, but preserving enough of that form to make it a book of reference, and a work for occasional perusal or study. Its great divisions are, 1. Pure sciences, five volumes; 2. Mixed and applied sciences, about six volumes; 3. History and biography conjoined and chronological, about six volumes; 4. Miscellaneous and lexicographical, in ten volumes; these being alphabetical; including a Philosophical and Etymological Thesaurus of the English Language. Each word is traced to its source in other languages, and its various applications in our own are elucidated by citations from writers of all dates. This division also is to comprise a complete geographical dictionary. At first it was published quarterly in parts, more than three-fifths of the work being now completed in this form; afterwards in entire volumes, nine having been published. A republication is to take place in monthly numbers, beginning with May next. A long list of able writers are presented, who with scarcely an exception have contributed to the portion of the work already published.—*Advertisement appended to the Westminster Review.*

ECLECTIC REVIEW.—This Review is probably less known in the United States than any British periodical journal of like value. The following abstract of its history is therefore given from an advertisement in the Westminster Review. The Eclectic Review commenced in the year 1805, with the specific design of "rousing the Christian public to a perception of the important influence which literature possesses in obstructing or accelerating the progress of religious truth." The title indicates the plan of selection on which the journal was founded. The Second Series began with the year 1814, and the third with that of 1829. It has been conducted on avowed *Evangelical principles*, and yet it has not only never been acknowledged by its conductors to be the organ of a party, but claims total independence of party influence, and a fearless spirit of criticism, even to the displeasure of those on whose support it might seem to have a right to calculate. It has had its full share of able contributors,—to mention no other but *Hall*, *Montgomery*, and *Foster*; and it has done much towards furnishing a good record of the productions and progress of literature for the last five and twenty years.

POLYGLOTT BIBLE.—*Samuel Lee*, S. T. B., Royal Professor of Hebrew, &c. in the University of Cambridge, England, has recently published a work, entitled, "*Biblia Sacra Polyglotta textus archetypus*

versionesque præcipuas ab Ecclesiâ antiquitus receptas, necnon versiones recentiores Anglicanam, Germanicam, Italicam, Gallicam, et Hispanicam, complectentia. Accedunt Prolegomena in textuum archætyporum, versionumque antiquarum crisin literalem." London; in one splendid folio volume. Price 8l. 8s. — *Bent's Literary Advertiser*, London.

FACTS ON THE PUNISHMENT OF DEATH IN THE METROPOLIS (London.) By EDWARD GIBBON WAKEFIELD. — This work is commended in the London Morning Chronicle (July 16) as characterized by an uncommon talent for observation and shrewdness of remark; and as being one of the most valuable accessions to criminal jurisprudence which has been made for many years. — *Ibid.*

WAVERLEY AUTOGRAPH MANUSCRIPTS. — The sale of these manuscripts amounted to £317. That of *Rob Roy*, complete in three volumes, was sold to Mr. Wilkes, M. P., for £50, being the highest sum for any single work. *Ivanhoe* and the *Pirate*, both imperfect, sold for £12 each, being the lowest sum for any single work. — *Ibid.*

MODERN GREEK PROVERBS. By ALEXANDER NEGRIS. Edinburgh. 1831. — This is a curious and interesting collection of the maxims current among the modern Greeks; and it shows the indestructibility of popular literature; for many of these apophthegms are taken from the ancient dramas, and preserved with scarcely the change of a word. The author has arranged them in alphabetical order, and has thus rendered the work less valuable. Had these maxims been classed according to the subjects, they would have assisted us considerably in forming an estimate of the national character of Mr. Negris's countrymen — *Ibid.*

CEMETERIES. — We have more than once called the attention of our readers to the proposed establishment of one or more public cemeteries somewhere in the outskirts of this overgrown city. The necessity for such places is becoming every day more urgent. It is well known, that in Italy where they commonly bury in the churches, many churches are obliged to be altogether closed during the summer months, in consequence of the putrid exhalations from the vaults beneath. Our churches and church-yards are only in degree less offensive and dangerous. It is, therefore, with great pleasure that we hear that the General Cemetery Company have purchased a large tract of ground, for the purpose of public burial, and are proceeding with spirit and every probability even of pecuniary success. — *Ibid.*

HISTORICAL AND ETHNOGRAPHICAL VIEW OF SCIENTIFIC CULTIVATION, INTELLECTUAL ACTIVITY, AND LITERATURE OF THE AUSTRIAN EMPIRE, BY FRANCIS SARTORI. Vol. I. Vienna. 1830. — This important work embraces in a manner so clear and exact the literature of the Austrian Empire in its various dialects, that the reader can judge, from a cursory view, of the riches of Austrian literature from the revival of letters to the present time.

This book points out all that has appeared worthy of remark in more than fourteen different dialects; and it is the author's aim, by his great researches, to resolve this question; Whether the Austrian monarchy, embracing thirty-two millions of inhabitants, has a peculiar literature? This literature comprises not only the works which have appeared in Austria Proper, containing six millions of Germans, but those also of the different nations depending on the empire, *Slavonians, Italians, Hungarians, Wallachians, Jews, Armenians, Greeks, Turks, &c.* As the literary productions of these different people are totally unknown to a stranger, equally so are those of each people to the others.

The author attempts to do away this ignorance; and in the first volume, which has already appeared, after an Introduction, in which he takes a general view of the population of the Austrian empire, and of the diversities which the different dialects occasion in its literature, he divides his chapters in the following manner: Literature of the Slavonians, Bohemians, and Moravians; of the Slowacks in Hungary; of the Poles in Galicia, and in Austrian Silesia; Language and Writings of the Bulgarians; Literature of the Croatsians; Language and National Literature of the Dalmatians, Ragusians (or Rascians), and Illyrians; Literature of the Walachians in Hungary and Transylvania; Modern Greek Literature in the Austrian Monarchy; Italian Literature in the Lombardo-Venetian kingdom, in Dalmatia, in Illyria, and in the Tyrol; Armenian Literature at Venice and Vienna; Hebrew Literature in Austria, Bohemia, Moravia, Galicia, and Hungary; Oriental Literature.

The second volume will contain, 1. An Historical *exposé* of German Literature in the Austrian Empire; 2. The Latin Literature of the Hungarians; the Milanese and Venetian Dialects; the Language of the *Sell-communi*; that of the *Clementins*, &c.; 3. An Austrian Biographical and Bibliographical *Bibliothèque*; 4. A Catalogue *raisonné* of all the Periodical Works of Austria which have appeared to the present time; 5. A View of the Universities, Lyceums, Gymnasiums, Polytechnic and Primary Schools, and in general of all establishments of instruction; 6. A description of Libraries and Museums, and a summary account of the Learned Societies of the monarchy; 7. An account of Scientific Voyages undertaken by the Austrians; 8. An examination of Dramatic Works; 9. A Statement of the Austrian Book-Trade; 10. An *exposé* of Typography in the empire; 11. Details concerning the manufacture of Paper, and binding; 12. Account of plagiarisms and forging of books.

Such are the precious contents of a work, which in so many respects may be considered as one of the greatest monuments erected to literature; in the first volume of which the author has answered the high expectations that were conceived of his talents. — *Revue Encyclopédique.*

PROFESSOR FRANCIS ROSSI, in a memoir communicated to the Academy of Turin, has embodied a variety of anatomical and pathological observations concerning the organ of sight and the defect called *squinting*, and proposes a method of correcting that disagreeable state of the eyes. One of the most remarkable of the observations is that which proves the presence of a great number of hydatids

of the size of a grain of millet in the choroid and retina, in the eyes of some individuals affected by certain imperfections of vision, such as that of seeing all objects deformed, or of perceiving them distinctly only in a certain situation, at a determinate distance, with a degree of light just sufficient to reach and not to pass by them.

M. Rossi has seen instances of squinting, which have taken place at an advanced age, and which have resisted all attempts to remedy the evil. According to his anatomical observations upon many individuals affected with this infirmity from the time of their birth, the defect is the necessary consequence of the inequality of the orbits of the eyes, which prevents the symmetrical arrangement of the organs, and of the muscles which cause their motion. But several accidental causes may disarrange the regular position of the *optic axes*; epilepsy, a lethargic fever, and sudden terror have sometimes produced this lamentable effect. M. Rossi has restored to their ordinary state the eyes of a man who became squint-eyed in consequence of asphyxy occasioned by carbonic acid; this cure was wrought by means of the galvanic pile. In regard to cases of squinting which are not decidedly incurable, M. Rossi has made successful trial of glasses, a description of which must be sought in the memoir, which, it is presumed, the journals of medicine will furnish for their readers. — *Ibid.*

HARLEM. — *Monument in honor of Ripperda.* Holland offers very few monuments erected to the memory of her great men. Except the statue of Erasmus, at Rotterdam, the mausoleum consecrated to the founder of the Republic, William the First, at Delft, and the tombs of some illustrious navigators, she has very few memorials of that kind. She has not seen fit even to this day to procure statues of Vondel, Hooft, and Cats, those *coryphæi* of her literature. The great artists of Holland may complain of the same injustice. Her learned men and philosophers, such as Grotius, Huygens, and Boerhaave, call up the same occasion for regret in this particular. In the mean time Harlem has for some years been an honorable exception. The monuments she has raised to her great citizens are very modest, it is true; but they do not, on this account, give less evidence of public gratitude. The festival that she celebrated some years since in honor of *Laurent Coster* is not forgotten; Ripperda now has his turn. Wibold Ripperda was distinguished in the heroic but fruitless defence of Harlem against the Spanish besiegers in 1572 and 1573. Ripperda, the faithful *Commandant* of the town, became the victim of Spanish cruelty, and died on the gibbet. It is to this victim that the monument is now raised. There is at Harlem an ancient body of *rhetoricians*, a kind of troubadours, who already flourished at the organization of the language and national poetry of the sixteenth century. The body of the rhetoricians at Harlem under the emblem of *Ceps de Vigne*, and with the device, *Love before every thing*, is perpetuated to this day. It holds a public session annually, in which its President, qualified as *Emperor*, pronounces an harangue in prose or in verse. In the solemnity of which we are speaking, which took place the 30th of April last, M. C. Koning performed that duty in modest prose, and M. V. Loosjes read some stanzas. The inscription on the monument is — *To the memory of Ripperda and of the Citizens of Harlem, in 1572 and 1573.* — *Ibid.*

LIST OF BOOKS PUBLISHED AND IN PRESS,

FOR DECEMBER, 1831.

Carey & Lea, Philadelphia.

Encyclopædia Americana. Vol. 7.
American Quarterly Review. No. 20.
History of America. By Thomas Gordon. Vol. 1.
The Bravo. By the Author of the Spy, &c.
The Atlantic Souvenir, for 1832.

Republications.

Biography of Eminent British Statesmen. 12mo.
Life of Belisarius. By Lord Mahon. 12mo.
Military Memoirs of the Duke of Wellington. By Captain Moyle Sherer.
12mo.
Letters to a Young Naturalist on the Study of Nature and Natural Theology.
By J. L. Drummond, M. D. 12mo.
Memoirs of the Life of Sir Walter Raleigh. By Mrs. A. R. Thompson. 12mo.
Memoir of Sebastian Cabot; with a Review of the History of Maritime Discovery. 8vo.
Autobiography of Sir Walter Scott. 12mo.

In Press.

Encyclopædia Americana. Vol. 8.
Bonaparte's American Ornithology. Vol. 4.
A Treatise on Mechanics. By James Renwick, Esq.
History of France from the Restoration of the Bourbons to the Year 1830.
By T. B. Macauley.
Hydrostatics and Pneumatics. By Dr. Lardner.
A Treatise on Optics. By Dr. Brewster.
Life of Petrarch. By Thomas Moore.
Count Robert of Paris, a Tale of the Lower Empire. By Sir Walter Scott.
2 vols. 12mo.
A Practical Treatise on Railroads and Interior Communication in general. By
Nicholas Wood. 8vo.
Geological Manual. By H. T. De la Beche. 8vo.
History of Chronic Phlegmasiæ or Inflammations. F. I. V. Broussais. Translated from the French, by Isaac Hays, M. D., and R. E. Griffith, M. D. 2 vols. 8vo.
A Treatise on Fever. By J. B. Boisseau.
The Complete Works of Joanna Baillie. 8vo.

John Grigg, Philadelphia.

Condensed Reports of Cases decided in the High Court of Chancery in England. Edited by Richard Peters.
Peters's Reports. Vol. 5.
Reports of Cases argued and adjudged in the Supreme Court of the United States, January Term, 1831. By Richard Peters. 8vo.

*J. & J. Harper, New York.**Republications.*

- Diary of a Physician. Vol. 2d. 18mo.
 Roxabel. By Mrs. Sherwood. 3 vols. 18mo.
 The Club Room. 2 vols. 12mo.
 The Dramatic Works of John Ford. 2 vols. 18mo.

In Press.

- The Complete Works of Robert Hall.
 Lives of the Architects.
 Romance and Reality. 12mo.
 Venetian History. 18mo.

G. & C. & H. Carrill, New York.

- The Animal Kingdom, arranged in conformity with its Organization. By the Baron Cuvier. — The Crustacea, Arachnides, and Insecta. By P. A. Latreille. Translated from the French ; with Notes and Additions, by H. M'Murtrie, M. D. &c. 4 vols. 8vo.

Republication.

- An Introduction to the Natural System of Botany. By John Lindley, F. R. S., &c. First American edition, with an Appendix. By John Torrey, M. D.

Hilliard, Gray, & Co., Boston.

- An Appeal to the People of the United States. 8vo.
 Elements of Algebra, by Bourdon. Translated from the French. 8vo.
 Interrogative Grammar. 12mo.
 Worcester's Sequel to the Spelling Book. 12mo.

In Press.

- Cousin's Introduction to Philosophy. Translated from the French.
 Lectures delivered before the American Institute. Vol. 2d.
 Laws of Massachusetts. Vol. 3d.
 Donnegan's Greek and English Lexicon. From the last English edition, with numerous Additions and Corrections.

Carter & Hendee, Boston.

- The Child's History of the United States.
 Cobb on the Cultivation of the Mulberry Tree. 12mo.
 Precedents of Indictments : to which is prefixed a Concise Treatise on the Office and Duties of Grand Jurors. By Daniel Davis, Solicitor General of Massachusetts. 8vo.
 Greenwood's Collection of Psalms and Hymns. 5th edition.
 Liturgy for the Use of the Church at King's Chapel in Boston ; with Family Prayers and Services, and a Collection of Hymns for Domestic and Private Use. 12mo.
 The Little Girl's Own Book. By Mrs. Child.
 An Essay on Demonologia, &c. By James Thacher, M. D. &c.
 The Child's Book of American Geography. 12mo.
 Upham's Lectures on Witchcraft. 2d edition.

In Press.

- The Coronal ; a Collection of Pieces. By Mrs. Child.

Republications.

- An Introduction to the Study of Human Anatomy, with Illustrations. By James Paxton.
 The Young Ladies' Book. A new edition.

Richardson, Lord, & Holbrook, Boston.

A Classical French Reader, selected from the best Writers in that Language, both in Prose and Poetry. By N. M. Hentz, Professor in Cincinnati College.

In Press.

A System of Universal Geography, Popular and Scientific, comprising a Physical, Political, and Statistical Account of the World. By S. G. Goodrich. Svo. 900 pp. and 400 Engravings.

Elements of Natural Philosophy, for the Use of Schools. By Francis J. Grund. 12mo.

A System of Astronomy for Schools. By John Vose. 12mo.

Lectures to Female Teachers. By Samuel R. Hall.

Lectures delivered before the American Institute of Instruction at Boston, July, 1831. Svo.

A Second Book of History, embracing the Western Hemisphere. By the Author of Parley's Tales.

Peter Parley's History of Ancient and Modern Greece.

Peter Parley's History of Ancient and Modern Rome.

Elements of Mythology, with many Engravings, to be read with Parley's Greece and Rome.

A Treatise on Rhetoric for Colleges and Higher Schools. Svo.

Gray & Bowen, Boston.

The Token for 1832.

The American Annual Register. Vol. 5, for 1829-30.

The American Almanac, for 1832.

The North American Review. No. 74.

The Christian Examiner. No. 48.

Economical Atlas for Families and Youth.

In Press.

The Life of Gouverneur Morris, with Selections from his Public and Private Correspondence and Miscellaneous Writings. By Jared Sparks. 3 vols. Svo.

A Dictionary of Medical Science and Literature. By Robley Dunglison, M. D., Professor of Medicine in the University of Virginia, &c.

Republications.

A Natural History of the Globe, of Man, Beasts, Birds, &c., from Buffon, Cuvier, and Others. Edited by John Wright. A new edition, with numerous Additions.

Le Ministre de Wakefield.

Proverbes Dramatiques — Le Bourgeois Gentilhomme.

Selections in French Poetry.

Lincoln & Edmands, Boston.

Guide for Emigrants, containing Sketches of Illinois, Missouri, and the adjacent Country. By John M. Peck, of Rock Spring, Illinois.

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Gems of Piety; selected from Mason's Remains.

Christian Offering for 1832.

In Press.

Lectures on Systematic Theology and Pulpit Eloquence. By George Campbell, D. D., F. R. S.

Munroe & Francis, Boston.

The American Girl's Book. By Miss Leslie.

Paul Pry's Letters from London to his Brother in Boston.

VOL. I. NO. I.

12

Paul Pry's Letters from England to his Brother Edward, relating to his Travels through the British Isles.

Hints for Infant School Teachers.

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In Press.

A Manual of Surgery, founded on the Principles and Practice of Sir Astley Cooper and Joseph Henry Greene, Esq. Edited by Thomas Castle, F. L. S., Oxford.

The Cook's Own Book; a complete Culinary Encyclopedia. By an American Housekeeper.

Crocker & Brewster, Boston.

Journal of Voyages and Travels. By the Rev. Daniel Tyerman and George Bennett, Esq. Compiled by James Montgomery. Republished from the London Edition.

In Press.

Noehden's German and English Dictionary. From the 30th London Edition. Edited by Professor Edward Robinson.

Bates's Harmony of the Divine Attributes. With an Introduction, by Dr. Alexander.

The Polynician Edition of the New Testament.

Preparing for Publication.

Calmet's Dictionary of the Bible, condensed by the late Rev. Charles Taylor, with the Fragments incorporated. Corrected and Improved, by Professor Edward Robinson.

Stimpson & Clapp, Boston.

Memoirs of the Life of Daniel Webster. By Samuel L. Knapp. 12mo. pp. 224.

A Brief and Impartial History of the Life and Actions of Andrew Jackson, President of the United States.

In Press.

Fourth Volume of the American Library of Useful Knowledge, being Hydrostatics, from Lardner's Cabinet Library.

History of the American Revolution. 18mo.

William Hyde, Boston.

The American School Geography. By Barnum Field, A. M. 12mo. pp. 232.

The United States Spelling Book. By N. P. Hawes. pp. 232.

In Press.

Sylva Americana, or Discourse on the Forest Trees of the United States. By D. J. Browne.

American Biographical and Historical Dictionary. By William Allen, D. D.

Perkins & Marvin, Boston.

The Handel Harmony, a Selection of Sacred Music from the best Authors. Adapted to Public and Private Devotion.

Fenelon on the Education of Daughters; a new Translation.

In Press.

The Complete Works of Jane Taylor. In 5 vols. From the English Edition.

F. B. Callender, Boston.

In Press.

The Infant Speaker. By Mrs. E. C. Jones.

Anecdotes of Females of All Nations.

Victim of Indulgence. By a Lady.

*Lilly & Wait, Boston.**Republications.*

Malte-Brun's Geography. No. 17. This completes the work.
Edinburgh Review. No. 108.
Modern Traveller. No. 10.
Library of Entertaining Knowledge. Nos. 16 and 19.
Knowledge for the People. Part 4.

In Press.

Cooper on Dislocations. A new and improved Edition.
Maule and Selwyn's Reports condensed.
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